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A STUDY OF LITERATURE ON ROLE-PLAYING WITH POSSIBLE APPLICATIONS TO THE L.D.S. INSTITUTES OF RELIGION

A Thesis

Presented to the

Department of Graduate Studies in Religious Instruction

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Religious Education

by

Victor Vernon Woolf

May, 1968

PREFACE AND ACKNOWLEDGMENTS

This thesis is dedicated to my wife
Marlene who plays the perfect role
of wife and mother to her family.

Special acknowledgments are sometimes included as a matter of formality in the writing of a thesis but this author owes a very special debt of gratitude to some of those who have made this study successful. First, my unexpressible thanks goes to Dr. Robert Blees whose expertness in the field of role-playing inspired the author into a new and productive area of religious education and whose handbook made possible much of the experience that is contained in this study. Secondly, my thanks to my secretary Lelah Shiffer, for her many hours of unselfish service in helping with the organization of the bibliography and with the typing. My gratitude is also heartfelt to my chairman Dr. David Yarn, for his spontaneous enthusiasm and untiring inspection of the manuscript and, to Dr. James Harris who served on my advisory committee in a similar capacity. I acknowledge also, the Department of Religious Education of the Church of Jesus Christ of Latter-day Saints and the quality of men who make experiences like those in this study possible and to the students that I have grown to love through my interactions with them. And last, but not least, to my lovely wife and family who are my heart and my inspiration in

this world, to each of you I give my thanks and pray God's blessings always on you.

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CHAPTER I

THE PROBLEM

Introduction

Recent studies have indicated that although the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints are generally successful in reaching their objectives, they have much to profit from adaptation of new teaching techniques. At the same time, some group teaching techniques have undergone a great deal of experimentation and refinement in the last decade. No one, however, has undertaken to correlate or adapt the literature available with the needs of the Institutes of Religion.

The Problem

Statement of Purpose

The purpose of this study is to survey the recent literature available on role-playing with the object of illustrating how this particular group teaching technique might be applied to help the Institute Instructor better meet his stated objectives.

Organization of Study

Studies on the effectiveness of the Institutes in reaching their stated objectives were reviewed. The need for more "action-oriented" teaching techniques in the Institutes was clearly

established. A preliminary survey of current trends in group teaching techniques was conducted and role-playing was selected according to its apparent adaptability as an aid to the Institute Instructor. An extensive bibliography was compiled and annotated. Those writings which had application to the objectives of the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints were categorized for convenient use by the Institute Instructor. Illustrations and examples of effective rolls were then adapted for use in the Institute classroom. Recommendations for further study and application were included in the study.

Importance of the Problem

The religious educator today faces an exciting and almost overwhelming challenge. If religious education is to be meaningful in the life of the individual student, then it must be able to influence him significantly toward self fulfillment in every phase of his life. Too often religion classes are conducted in a nostelgic atmosphere far removed from personal application. Too much time is spent using the traditional intellectual approach which stimulates the student to manipulate and dissect principles rather than to creatively apply them. The student may intellectually understand what he ought to do and how he should act but he lacks the emotional ability to carry out his conviction. This situation is encouraged when the student is allowed to remain passive, withdrawn, insensitive to classmates and uncommitted to responsibility in the classroom. As Whitehead says, "A merely well-

in-formed man is the most useless bore on God's earth....we have to remember that the valuable intellectual development is self-development."[1] In a world as fast moving and changing as ours, religious educators have come to realize that students need more than just the facts. In an extensive analysis of the effectiveness of the Institute of Religion, Paul H. Dunn found that "some of the basic objectives of the Institute program....are not being achieved with great effectiveness. Strengthening should result," he suggested, "from improved teaching techniques stressing more direct application of these objectives to the lives of the students." He stresses that:

> . . .Teachers in the Institute program tend to use the traditional approach in their techniques rather than to develop new ideas that will enable them to achieve a greater amount of success.
>
> . . .It is recommended that teaching techniques which have as their prime motive, the activity or "doing" phase from the standpoint of student participation, be used more extensively in the areas of personal skills and appreciations.

In his conclusion Dunn noted:

> . . .Most of the inadequacies in teacher techniques are those that pertain to areas of personal skills and appreciations.[2]

In defining what he means by "personal skills and appreciations" Dunn

---

[1] A. N. Whitehead, The Aims of Education, (New York: MacMillan Company, 1959), p. 1.

[2] Paul H. Dunn, "An Evaluation of the Effectiveness of the Latter-day Saint Institutes of Religion" (unpublished Doctoral dissertation, University of Southern California, 1959), p. 313-314.

includes such qualities as "effective communication, creative or expressive activity, interpersonal activity..." and other related areas. (For a more complete coverage see appendix A).

In another study, J. Marvin Higbee formulated a list of the most basic needs of the Latter-day Saint college student and outlined a more crystalized list of objectives for the Institute Instructor. He found that students and faculty were concerned not only with basic doctrines of the Church, but also with the specific application of Christian principles to "everyday life." He found however, that in actually reaching this application," . . . in general, the Institutes were rated only moderately effective." He notes:

> . . .a simple knowledge of gospel facts is not enough. In many instances those who are the best versed often have the most problems.[3]

As the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints attempt to educate students in a way of life that will make them successful, happy and fulfilled, they must have readily available, in adaptable form, the most up-to-date improvements in teaching techniques. The Institute Instructor, armed with the principles and teachings of Jesus Christ and equipped with the most modern advances in the educational world, can hope then, to help the student

---

[3]Joseph Marvin Higbee, "Objectives and Functions of the Latter-day Saints Institutes of Religion" (A dissertation presented to the University of Southern California, 1966) p. 188, 214.

solve the complex problems he faces in the world today more effectively. The need for more practical applications, more activity oriented teaching techniques, and more emotional creativity, led to the selection of role-playing as one technique that could aid the Institute Instructor to reach his objectives.

The preliminary preview of role-playing literature indicates that role-playing may have some distinct advantages in helping the religious educator to develop applications and practical experience in living the principles of the gospel for the student while in the religious classroom setting.

Selecting Role-playing for this Study

The primary objective of this particular study is to review the literature available on role-playing with the purpose of illustrating and adapting role-playing for use within the Institutes of Religion of the Church of Jesus Christ of Letter-day Saints. This selection was limited to the role-playing technique in order that a more meaningful contribution could be made from the vast amount of material available on a variety of group teaching techniques now being developed in education, industry, psychology and psychiatry. It is hoped that further study will be encouraged in these other areas. Role-playing was chosen because of the promising potential in the literature, the similarity between the objectives achieved in the role-playing sessions and those in need of improvement in the Institutes, and because of the past experiences in this area by the author.

Institute Instructors tend not to use role-playing for several reasons. Usually these are:

1. They lack knowledge as to what role-playing is. This study will attempt to explain fully what role-playing is and review the various techniques developed in the literature which come under the classification of role-playing.

2. They lack knowledge and experience in using role-playing as a teaching technique. This study will attempt to solve this problem by reviewing the uses of role-playing in various settings and correlating these uses with the objectives of the Institute of Religion of the L.D.S. Church.

3. They lack the experience or information on how to develop roles for the religious setting. This study will give samples and instruction in this phase of teaching and adapt proven roles to the religious setting.

4. They lack the background material available on situations which role-playing has proven successful. This study will make readily available this background material by compilation of an extensive annotated bibliography. This bibliography will be used to correlate the specific objectives of the Institute system with the appropriate studies done in role-playing. Then, any Instructor will be able to easily read studies done that relate to any objective he seeks to achieve in the Institute of Religion curriculum or class.

As a basis for comparison and correlation, the objectives

outlined by Higbee will be used in this study. Higbee's objectives formulate the most recent and comprehensive statement of the objectives of the Institutes of Religion. (For complete coverage of these objectives see appendix B). Theoretically, every class conducted in the Institutes of Religion, ought to be attempting to reach one or more of these objectives. Any teaching technique can only be meaningful to the student or the Instructor in the Institute system, if it can be correlated with these objectives. This study shows that role-playing has great potential in this regard.

Blees writes concerning the value of role-playing:

> Role-playing is an attempt to educate the affect, or emotions, of an individual so that he can function with his technical training at a productive and effective level..... It attempts to utilize both the intellectual potential and the emotional endowment in order to bring about maximum efficiency in problem-solving behavior.[4]

A role-playing group is designed to provide a learning situation for inter-personal relationships as nearly like the real-life situation as possible. It is designed to encourage interpersonal activity, effective communication, and emotional creativity. It is creative and expressive activity. It is a practical and adaptable application of the basic law of learning which states that the greater degree of similarity between the learning situation and the life

---

[4]Robert A. Blees, "Role Playing: Theory and Dynamics: Introduction to Actual Role Playing; Manual of Role-Playing Situations" (Unpublished 1965), p. 1.

situation in which the learning is to be applied, the greater will be the transfer of learning. To the serious religious educator, role-playing offers an open-door invitation to the solution to some of his most pressing problems.

Limitations of the Study

Delimitations of the problem

This study was delimited to one group teaching technique, i.e. role-playing. There is a wide variety of group teaching techniques which hold perhaps, equal promise to the religious educator. In order that this study may present a maximum contribution, it was limited to one such technique.

This study was limited to applications that correlate with the objectives of the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints. Adaptations and illustrations were made only as they seemed adaptable to the Institute system as an aid to reaching its objectives. No attempt has been made to evaluate other facets of the Institute program, such as administrative needs, building arrangements, span of control, or curriculum needs.

Assumptions and Definitions

Assumptions

It is assumed that the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints play an important role in the individual growth of the L.D.S. college student. It is also assumed

that because the Institutes have been so important in the educative process of the L.D.S. students in the past, the Church will welcome support and continue to seek to improve the teaching techniques of their Instructors.

It is also assumed that educative processes, successful in a religious setting or an educational setting would be applicable to the L.D.S. Institutes of Religion when the objectives are similar.

Definition of Terms

For the purpose of this study the following terms will be defined:

The Church of Jesus Christ of Latter-day Saints.--This is the official name of the corporate body of people sometimes called "Mormons", "Latter-day Saints", "L.D.S. people", or just "LDS Church". This Church has its headquarters in Salt Lake City, Utah.

Institute of Religion.--This term refers to the name of the religious educational programs for college age students sponsored by the Church of Jesus Christ of Latter-day Saints. Situated near each campus where the L.D.S. enrollment warrants such a program, they are maintained completely by the church. They provide formal classes in religion, a social program, a counseling program and devotional services. These activities are co-ordinated by a director and where needed a staff of regular instructors, comparable in training to the college instructors.

Role-playing.--In the context of this study, the term "role-

playing" refers to a structured group activity in which real life situations are reconstructed or reproduced within the framework of the educational environment. Participants are allowed to try out new and more satisfying techniques for inter-acting and solving problems without threat or fear of peer isolation or failure. This technique is sometimes referred to as sociodrama but does not include the more intensified therapeutic technique, used with emotionally disturbed patients in mental hospitals, known as psychodrama. Since the concern of this study is oriented toward the objectives of the Institute of Religion of the L.D.S. Church, the particular emphasis will be concentrated upon those role-playing techniques conducive to an Institute setting.

Role

The term "role" is used in this study to indicate the interaction process involved in acting out a structured situation in the classroom. It refers to the role-playing session itself, where the human dynamics are acted out.

Related Studies

In the last decade many books, papers, and studies have been written concerning the educational program of the Church of Jesus Christ of Latter-day Saints. Very few however, have been written directly relating to the Institutes of Religion. While curriculum plans have been developed and manuals of instruction have been

published, there has been no attempt to produce a work on teaching techniques directly related to the Institutes of Religion of the L.D.S. Church. In the educational program for high school students, several closely related studies have been conducted which are available under the following titles:

1. Alan Robert Anderson, "An Experimental Evaluation of Role-playing in Group Counseling" (unpublished Doctoral Dissertation, B.Y.U., 1964).

2. John James Glenn, "A Study of Guidance Opportunities and Practices in the Seminary System of the Church of Jesus Christ of Latter-day Saints" (unpublished Master's Thesis, B.Y.U., 1956).

3. Charles R. Hobbs, "An Experimental Study of Selected Group Guidance Techniques in the Seminary Classroom" (unpublished Master's Thesis, B.Y.U., 1958).

4. Garth P. Monson, "A Comparative Study of the Group Guidance Teaching Method and the Traditional Teaching Method in the Seminary System" (unpublished Master's Thesis, B.Y.U., 1960).

5. Wayne E. Wright, "A Comparison of the Effectiveness of Counseling Individual and Group Versus Non-counseling on Emotional and Academic Adjustment of Students at Brigham Young University" (unpublished Master's Thesis, Brigham Young University, 1953).

Without exception these studies strongly urge a continuation of emphasis on group teaching techniques in the religious education system.

CHAPTER II

LITERATURE REVIEW

Research

Over twelve hundred articles, periodicals, pamphlets, and books were reviewed. Those writings often duplicated or not applicable to this study were deleted. The remaining writings were organized into alphabetical order by author and numbered for convenience in classifying on the literature review chart. The literature review chart was constructed with twelve catagories, each relating to a specific aspect of role-playing and religious education. The writings were then classified according to the category into which they fit. A brief statistical summary and a short explanation of general meanings and applications of role-playing to the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints as obtained from the literature, is also included in this chapter. The major emphasis in this latter area will be found in chapter III.

Formulation of the Annotated Bibliography

A thorough search of bibliographical indexes, educational, psychological and psychiatric, business education, and other related indexes were made. An exhaustive search was made of the libraries at Brigham Young University, U.C.L.A., University of Southern California at Irvine and the University of Southern California. Bibliographies already in existence were reviewed and where writings could be found

and were applicable, additions were made to the list. Annotations were checked for accuracy and every article applicable to this study was included. Additional reviews were made of writings in related areas of study. Many books and articles were not available at the libraries. This lack of availability, limited the annotated bibliography to its present length. Some articles were duplications or did not have apparent application to the religious educational setting and so were deleted. The criteria for this selectivity is based upon the twelve categories of the literature review chart which is explained in the next section. Those articles and writings which remained were annotated and alphabetized and form the present bibliography.

Formulation of the Literature Review Chart

The review chart was organized according to the applications possible in a religiously oriented educational setting. The first section is called "General Classification as to Role-playing". This refers to five general areas of emphasis that are of interest to the religious educator. The second section is called "Classification as to the L.D.S. Institute Objectives". This section refers to each of the seven basic objectives of the L.D.S. Institutes of Religion as outlined in appendix B. Each article or book was read, annotated and classified as it appeared to meet the criteria for the literature review chart.

Criteria for "General Classification as to Role-playing": This general classification was divided into five major areas.

1. Studies in role-playing that relate to a religious orientation most directly: A number of religious educators have conducted experiments or written of experiences that have taken place in a religious setting specifically, or have attempted to teach principles usually taught in religion. Such a direct association holds special appeal to the Institute Instructor and therefore, all articles in this category were included in a special classification.
2. Studies which relate to group teaching techniques and help explain how role-playing relates to group teaching theory: As a prerequisite to role-playing, a class must have developed the principles of group formulation. Since group teaching theory and techniques must be understood to formulate the proper atmosphere for role playing, it becomes essential that the Institute Instructor have available, those writings that relate group teaching theory and technique to his classroom approach. The articles in this section give the Instructor the basic, beginning information in this area.
3. Studies which give examples of role-playing and show its applications to various settings: Role-playing has been adapted to a variety of situations and uses. Although the literature review chart will not tell the reader what these

uses are, it will allow the Institute Instructor to locate those articles which show how this technique has been applied, the various approaches to the applications, and where to find comparisons of these varieties.

4. Studies for more advanced or therapeutically specialized uses of role-playing: Under this classification comes a large number of highly specialized uses of role-playing. These include work with deep psychotic patients, people who have physical defects, and other such problems. These are of interest to the Institute Instructor, not because he faces so many of these problems and is required to solve them, but because he should be aware of the depth and dangers involved in any approach he is using. This section will allow those who wish to become informed on the full extent to which role-playing has been used in the past to do so.

5. Studies which evaluate role-playing: Evaluation is a vital part of understanding any technique. This classification will allow the religious Instructor to find those articles and writings which are designed to give the pros and cons in almost every field in which role-playing has been evaluated.

Criteria for "Classification as to the L.D.S. Institute Objectives": The Institute objectives were divided into seven areas. These seven

areas followed the pattern of Higbee's study,[1] and are outlined as follows:

1. Religious Education: This objective is oriented to the more academic informative approach to religion. Gospel principles, facts, and frames of reference are its prime concern. Therefore, those role-playing studies which related to academics, curriculum, specific issues, or factual information, were included in this category.

2. Testimony: This objective encourages faith in God and in His Son, Jesus Christ. Its purpose is to encourage the student in religious conviction. The Institute Instructor encourages the student to "integrate all truth...affirm that Joseph Smith was a prophet of God...and to know that there is a living prophet today."[2] Role-playing studies which relate to such religious conviction were categorized under this section. Few studies related closely to this area. Where the general objectives were similar or where some orientation was similar the study was included.

3. Personal Living: This objective concentrates on those spiritual, social and emotional needs of the individual which aid in solving the problems of everyday life. The orientation

---

[1]Hibgee, op. cit., p. 188.
[2]Ibid.

is personal, individualistic and adjustmental. Those role-playing studies which help the individual adjust in the above mentioned areas were included in this classification.

4. Social: The student's interaction with others is the prime concern of this objective. Any role-playing study which relates to helping the student become more able to mature in the social graces, make friends and companions, and meet their needs socially was included in this area.

5. Church Service: The major concern in this area is effective leadership training. The student learns to serve, speak, and lead in the church. Those studies related to leadership training are included in this category.

6. Courtship, Marriage, and Family Life: The proper training, association and atmosphere that lead to successful marriage and family adjustment are basic to this unit. The student's role in family and the part it plays in the church and community are emphasized. The many articles written on the effective use of role-playing in this area of education are included in this classification.

7. Counseling: Providing a professional atmosphere in which the college student can confide in his friends, gain insight into his personal problems, evaluate his attitudes and social abilities, gain insight into his personal life and be aided in his own adjustment is the major concern of this section.

Those writings which give the reader or Instructor greater insight into the underlying causes of personal problems or give the Instructor greater ability to be an effective counselor were also included.

The literature review chart shows the above classifications under the two headings, "General Classification as to Role-playing" and "Classification as to the L.D.S. Institute Objectives". The former heading has its five areas in Roman numerals and the latter in regular numbers so as to eliminate confusion on the chart. Each article was read and classified according to the above criteria. If the article fit into one or more of the categories, an "X" was placed under the appropriate number in the appropriate classification. The articles are identifiable according to bibliographical listing number.

Literature Review Chart Table I--Statistical Summary:

It is a primary purpose of this study to make more readily available the literature on role-playing. For this purpose, the following chart is included. The validity of this chart depends on the accuracy of the classification. It is recommended that further study be done to validate the classifications since such validations were not included as a part of this study.

ROLE-PLAYING LITERATURE REVIEW CLASSIFICATION CHART # 1.

BIBLI-OGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
1			X					X	X	X	X	X
2				X				X				X
3			X							X		
4			X						X	X		X
5			X						X	X		X
6			X						X	X		X
7				X								X
8			X		X							X
9			X						X	X		
10		X	X									X
11		X	X		X							X
12		X										X
13		X							X		X	X
14	X		X									X
15		X	X			X				X		X
16			X	X								X
17	X							X	X		X	
18					X	X						
19			X						X	X		
20						X	X	X	X	X	X	X
21						X	X	X	X	X	X	X

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLIOGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING I	II	III	IV	V	CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES 1	2	3	4	5	6	7
22			X					X	X		X	
23					X							X
24		X										X
25		X						X				X
26	X		X			X	X	X		X		X
27			X						X	X		
28					X							X
29					X							X
30		X		X	X			X				X
31			X									X
32			X					X	X	X		X
33			X									X
34			X					X	X	X		X
35		X						X	X	X		X
36		X	X		X			X				X
37			X	X				X				X
38		X	X			X		X		X		X
39			X	X							X	X
40			X									X
41		X	X									X
42			X								X	X

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLIOGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
43			X					X		X		
44				X	X				X			X
45				X				X			X	
46	X		X			X	X			X		X
47						X						
48		X	X					X	X	X	X	X
49	X	X				X	X	X	X	X	X	X
50		X	X								X	X
51		X	X					X				X
52		X	X	X					X			X
53		X	X	X					X		X	X
54		X	X	X	X			X	X	X	X	X
55		X	X	X				X	X			X
56		X	X	X				X	X			X
57		X	X					X	X	X		X
58		X	X	X					X			X
59		X	X							X		
60	X	X	X	X	X	X	X	X	X	X	X	X
61		X	X					X	X	X		X
62		X	X					X	X	X		X
63			X	X								X

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLI-OGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
64	X					X	X					
65	X	X				X	X	X		X		X
66	X					X	X	X		X		X
67		X	X					X		X		X
68		X										X
69	X	X	X			X	X	X	X	X	X	X
70												X
71			X	X					X			X
72		X	X	X	X							X
73			X		X			X	X	X	X	X
74		X	X	X				X	X	X	X	X
75		X	X	X								X
76			X					X	X		X	X
77		X	X			X		X	X	X	X	X
78			X					X	X		X	X
79		X										X
80		X										X
81		X	X									X
82			X					X		X		
83			X							X		
84			X							X		X

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLIOGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
85			X		X					X		
86		X	X	X	X			X	X		X	X
87			X	X	X							X
88			X					X		X		
89		X	X					X				X
90			X	X	X							X
91		X			X							X
92			X		X						X	X
93			X	X								X
94				X	X							X
95		X	X					X	X	X	X	X
96		X			X					X		
97		X	X		X					X		X
98				X								X
99		X		X								X
100		X	X	X	X			X				X
101			X		X			X	X		X	X
102		X	X						X	X		X
103		X	X					X	X		X	X
104	X	X				X	X	X	X	X	X	X
105		X			X							X

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLI-OGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
106			X	X								X
107		X	X							X		
108		X	X		X			X		X		
109		X	X		X			X		X		
110		X	X							X		X
111		X										X
112				X								X
113			X		X							X
114		X	X							X		
115			X	X				X	X			X
116				X	X							X
117				X	X							X
118			X		X				X			X
119		X	X		X							X
120					X							X
121		X										X
122			X								X	
123			X							X		
124				X								X
125		X	X	X	X			X	X	X	X	X
125			X							X		

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLI-OGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
126			X							X		
127			X							X		
128			X							X		
129					X					X		
130				X	X							X
131					X							X
132		X			X							X
133					X				X			
134		X	X					X	X			X
135		X	X					X				X
136		X			X							X
137					X				X			X
138		X	X							X		
139			X							X		
140			X							X		
141		X										
142		X										X
143		X	X		X					X		
144			X							X		
145				X							X	
146		X					X	X	X	X	X	X

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLI-OGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
147			X		X						X	X
148			X	X				X				
149			X		X			X			X	
150			X	X						X		X
151		X	X	X	X			X	X	X		X
152			X	X	X							X
153				X								X
154		X	X	X				X	X	X		X
155	X	X	X					X	X		X	
156				X								X
157				X								X
158				X					X			X
159			X						X			X
160		X	X	X				X				X
161			X	X				X			X	X
162			X									X
163		X	X	X								X
164		X	X	X								X
165		X	X	X								X
166		X	X	X								X
167			X									X

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLIOGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
168			X									X
169			X	X							X	X
170				X								X
171		X						X	X	X		X
172			X	X								X
173	X	X				X	X	X	X	X	X	X
174				X								X
175				X								X
176			X	X					X			X
177				X								X
178			X							X		X
179			X							X		
180			X					X				
181			X							X		
182			X					X		X		
183			X						X			
184		X										X
185		X										X
186			X	X	X							X
187			X							X		
188		X	X	X							X	X

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLI-OGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
189		X		X								X
190		X		X								X
191		X	X		X			X	X	X		X
192		X										X
193		X										X
194		X	X	X								X
195		X	X	X								X
196			X	X								X
197			X									X
198			X							X		
199		X		X								X
200			X					X	X			X
201			X	X							X	X
202			X	X								X
203		X										X
204		X	X									X
205		X	X							X		X
206			X					X	X	X		
207	X	X	X			X		X	X			X
208			X									X
209		X	X					X				X

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLI-OGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
210		X			X					X		
211		X								X		
212			X	X								X
213		X										X
214			X	X								X
215			X	X								X
216				X								X
217		X										
218		X										X
219		X	X	X								X
220		X			X							X
221				X								X
222				X	X							X
223		X	X					X	X			X
224		X	X					X	X	X		
225		X	X					X	X	X		
226		X			X							X
227		X			X							X
228		X										X
229		X	X					X	X	X		X
230			X							X		

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLIOGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
231			X		X				X			
232			X		X				X	X		
233		X										X
234		X	X						X	X		X
235			X		X							X
236			X		X					X		X
237			X									X
238			X				X		X			
239		X										X
240		X	X					X	X		X	X
241			X									X
242			X					X	X		X	
243			X	X				X				X
244			X							X		
245				X								X
246		X										X
247			X					X		X		
248		X	X									X
249		X	X	X								X
250	X	X	X				X	X	X	X	X	X
251			X	X								X

ROLE-PLAYING LITERATURE REVIEW CHART NUMBER 1 (Continued).

BIBLIOGRAPHY NUMBER	GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES						
	I	II	III	IV	V	1	2	3	4	5	6	7
252		X	X		X			X		X		
253		X	X									X
254		X	X					X				
255			X							X		
256				X							X	
257		X	X	X								X
258		X						X				X
259		X	X								X	
260		X	X								X	
261		X	X		X							X
262		X										X
263		X	X							X		
264		X	X		X							X
265				X								X
266			X	X		X						X
267			X									X
268	X	X	X			X	X	X	X	X	X	X
269			X							X		

SURVEY OF LITERATURE CHART TABLE I

STATISTICAL SUMMARY

GENERAL CLASSIFICATION AS TO ROLE-PLAYING					CLASSIFICATION AS TO THE L.D.S. INSTITUTE OBJECTIVES							TOTAL NUMBER OF ARTICLES REVIEWED WAS 269.
I	II	III	IV	V	1	2	3	4	5	6	7	
16	128	180	82	62	19	16	83	72	90	46	201	Number of articles written
5	44	69	30	23	7	5	31	27	34	17	74	Percent of Total*

*Adds up to more than 100% because almost every article applied to more than one classification.

General Applications and Meanings of the Literature Review Charts

The most significant finding of the literature review chart was that literature written on role-playing could be classified as applicable to every objective of the Institute of Religion of the Church of Jesus Christ of Latter-day Saints. The criteria for the classifications were clearly explained. The practicality of the application will be demonstrated in chapter IV of this thesis, which is entitled, "How to Role-play in a Religious Classroom."

This author found that role-playing literature concentrated on some areas of experience more than on others where similar success appears evident. For example, 74 percent of the articles reviewed were related directly to the area of counseling. These articles were classified under column 7, L.D.S. Institute objective number 7, which deals with the subject of counseling. The heavy concentration of articles in this particular area of study is understandable when one considers that role-playing sprang from a therapeutic setting. Since the technique is still young, it is only logical, that most of the articles written on the subject should deal with the concern which gave it birth. Some highly promising adaptations have been made with role-playing however.

Many of these adaptations are included in the classification entitled, "Studies Which Give Examples of Role-playing and show its Applications to Various Settings," which is column III in the literature review chart. This column received the second highest number of

articles, or 69 percent related writings. Role theory is expanding rapidly as the need for emotional creativity is uncovered in almost every aspect of living today. Although the literature tended to be subjective and somewhat theoretically inclined, it did clearly demonstrate the practicality of valuable adaptation to the religious educational setting. This will be further explained in chapter III of this thesis, "Toward a Concept of Role-playing".

Chapter III will also develop some of the theoretical implications found in the writings classified under column II, "Studies Which Relate to Group Teaching Techniques and Help Explain how Role-playing Relates to Group Teaching Theory". These studies show some interesting insight in areas directly involved in the objectives of the L.D.S. Institute Instructor.

One field where the harvest has begun for those who have applied role-playing outside the therapeutic setting, is "Leadership Training," column 5 in the literature review chart. Role-playing has found many applications in the field of management training and leadership development in industry. About 34 percent of the literature was concerned with this area of study. No one has applied the successes of this teaching process to the similar problems faced by the average L.D.S. Ward or Stake organization, even though there exists within the L.D.S. Church, heavy emphasis on leadership training. In chapter III, we discuss in detail, those few studies where role-playing has been adapted for use in various religious settings. The literature

holds great promise to the lay church organization in this regard Chapter IV of this thesis is devoted to making this material more readily available to those in the Institutes who are concerned with leadership training.

Column 3 of the literature review chart, "Personal Growth and Adjustment", was only mentioned in 31 percent of the articles reviewed. This, however, could be deceiving. Most of the articles related indirectly to personal living or to the theory concerned with personal growth. Only those articles with the most application to individual personal growth and adjustment were included in this area and therefore, the literature is stronger in its concentration on this objective than at first it appears to be. Role-playing was originally designed to aid in personal adjustment. To this author, personal adjustment seems the area "most likely to succeed" in aiding the Institute Instructor.

The area "least likely to succeed" seems to be that represented in column 2, developing a "Testimony" of the divinity of the Church. Only 5 percent of the articles related to this subject and some of those were written by Latter-day Saints. These articles generally were not directly concerned with role-playing. This does not mean however, that role-playing can not be adapted to constructive and dynamic use in the L.D.S. setting. It simply means no one has written on this subject yet. It is the experience of this author that role-playing can contribute to the testimony of those in a religious setting.

This will be discussed further in chapter IV of this thesis.

In summary it seems apparent that role-playing is a teaching technique that has direct applicability and adaptability to every objective of the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints. The areas of counseling and theoretical implications have received the most attention in the literature up to now. Some interesting adaptations have been made by industry and other fields related to the L.D.S. Institute objectives and the literature indicates that adaptability is within the realm of practicality.

CHAPTER III

TOWARD A CONCEPT OF ROLE-PLAYING

Introduction

Role-playing may be considered as old as civilization. In a general sense, any activity engaged in before the fact, may be considered as a type of role-playing. When a solder or an athlete practices fighting or shooting, he is role-playing. When a speaker stands before a mirror and practices his speech, he is role-playing. When an employee thinks out in his mind what he is going to say to his boss, he is role-playing. In recent years, role-playing has developed into a more specialized and sophisticated technique for leadership training and personality development. It has been used in industry, guidance, counseling, therapy, education, and religious groups as a dynamic and effective teaching technique.

The modern developments in role-playing originated about 1923 when a Viennese psychiatrist, J. L. Moreno[1], found that people who had emotional problems could be helped if they were allowed to act out troubling situations and analyze and practice new solutions. Moreno became the apostle of sociodrama and its more complex offspring, psychodrama. From his books, published in 1945, 1946, and 1953, and, the Journal of Sociatry, later called Group Psychotherapy, which originated because of the profound impact of his philosophy upon the

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[1]J. L. Moreno, Das Stegreif Theater, Potsdam: Kiepenhever, 1923

therapeutic society, have come the foundation for the rational and methods of most of the modern role-playing movements.

One other independent beginning to the role-playing practice began about 1933. The German Army, limited to 100,000 men by the terms of the Versailles Treaty, began to develop a corps of officers. Simoneit[2], a German military psychologist, devised a number of action procedures for the selection of military personnel. These action procedures were very similar to current role-playing techniques and allowed higher officers a comprehensive estimate of the qualities of army recruits for the purpose of effective selection. After the fall of Dunkirk, the British Army also employed similar methods in its officer selection program[3]. In the United States, the Office of Strategic Services used role-playing for the selection of people for secret war time work[4].

Industrial Uses of Role-playing

After World War II, industry in the United States adopted role-playing. Early reports of its use and potential were given by

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[2]M. Simoneit, Wehr Psychologie, Charlottenberg: Bernard & Graefe, 1933.

[3]A. Tegla Davies, Industrial Training, London: Institute of Personnel Management, 1956.

[4]O.S.S. Assessment Staff, Assessment of Men, New York: Rinehart & Co., 1948.

Lippitt in 1943[5] and by French in 1945.[6] Since then, numerous articles, pamphlets and writings have been published on the subject. For a more complete review of these, the reader is referred to the Literature Review Chart in chapter II of this thesis. Column 5 under "Classification as to the L.D.S. Institute Objectives" deals with leadership. Most articles written for industry have dealt with this same subject and therefore, have been included in that classification. The literature review chart gives rapid identification of those articles on this subject and the annotated bibliography will aid in the particular emphasis of the specific article. At the present time, industry in the United States has accepted role-playing as a valuable procedure in many organizations. Argyris,[7] Corsini,[8] and Strauss[9] have written extensively on the subject. For example, Corsini reports that industry is using role-playing in three major areas:

Training. All procedures with the objective of improving

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[5]R. Lippitt, "The Psychodrama in Leadership Training", Sociometry," 1943, 6, pp. 286-296.

[6]J. R. P. French, "Role Playing as a Method of Training Foremen" Sociometry, 1945, 8, pp. 410-422.

[7]C. Argyris, "Role Playing in Action," New York State School of Industrial and Labor Relations, Cornell University, Bulletin number 16, May, 1951.

[8]Raymond J. Corsini & others, Roleplaying in Business and Industry (New York: The Free Press of Glencoe, Inc., 1961).

[9]Bert and Frances Strauss, New Ways to Better Meetings (New York: Viking Press, 1951).

skills may be called training. For example, as a new salesman roleplays a tough selling situation and the purpose is to enable him to actually meet a tough situation in real life, this is training. He is "learning by doing."

Informing. When trainees are watching and listening and not roleplaying themselves, roleplaying is then used for informing, and the roleplayers become living audio-visual devices.

Testing. When the purpose of roleplaying is to analyze and evaluate the roleplayer, then the procedure is done for testing purposes.[10]

Role-playing is sometimes referred to in industrial training classes as "action training," "sensitivity training," "practicing management," or "action development." Despite its novelty and complexity, it has impressed many people in business and industry with its potentialities and effectiveness. For a more complete coverage of the evaluation of role-playing in industry, see column V in the Literature Review Chart. The biggest limitation to the use of role-playing in industry seems to be the lack of individuals who have either the understanding or the skill to use this process to anything near its true and full potentialities. Wilkinson and Myers,[11] Corsini,[12] Lawshe and others,[13] discuss the situation in detail.

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[10]Raymond J. Corsini & others, op. cit., p. 2.

[11]B. Wilkinson & J. H. Myers, "What are Good Roleplaying Techniques?" Advanced Management, 1954, Vol. 19, pp. 23-24.

[12]Raymond J. Corsini & others, op. cit., pp. 9-10.

[13]C. H. Lawshe, & others, "What Supervisors Say About Roleplaying," Journal of the American Society of Training Directors, 1958, Vol. 12, pp. 3-7.

Role-playing in Guidance, Counseling, and Psychotherapeutic Work

In weight of literature, this area has had by far the most emphasis. As pointed out on the Literature Review Chart, column II, IV, and 7, group teaching, therapy and counseling are the areas that contain most of the research, theory, and applications of role-playing. Most of these writings are theoretical or descriptive. A fairly extensive bibliography was prepared in 1955 in this area by Lippitt and Hubbell[14] and again in 1961 by Corsini.[15] This author found that there are literally hundreds of articles and books written extolling the virtues of role-playing and expounding upon the theoretical implications of the apparent successes experienced in its application. Most of these were subjective observations. Anderson[16] points out a number of studies that have been reportedly more objective and quantitative in their presentation. Significant and seemingly valid improvement, he claims, has been achieved by role-playing in: the rehabilitation of prison inmates ready for parole, schizophrenics,

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[14]Rosemary Lippitt & Anne Hubbell, "Roleplaying for Personnel and Guidance Workers; Review of Literature with Suggestions for Application," Group Psychotherapy, 1956, Vol. 9, pp. 89-114.

[15]Raymond J. Corsini, Roleplaying in Psychotherapy (Adline Pub. Co., Chicago, 1961).

[16]Alan Robert Anderson, "An Experimental Evaluation of Roleplaying in Group Counseling" (unpublished Doctoral Dissertation, B.Y.U. 1964), pp. 38-42.

lobotomy patients, problem-solving situations for student teachers, opinion or attitude changing, and behavioral changes. One of the difficulties faced by those who work in this area, is that deeper emotional changes are difficult to measure objectively. Thus, each of the subjective evaluations may be more valid than they appear to be on the surface. A great deal of study and research is needed in this area before a comprehensive conclusion can be reached. Meanwhile, the literature continues to pour in from counselors, therapists, psychiatrists, and psychologists extolling the virtues of role-playing and demonstrating its applications.

Since role-playing is an educational "technique", it has been adapted for use by a great variety of therapists. Psychoanalysts such as Bromberg,[17] Solomon and Fentress,[18] and Strean;[19] Adlerians

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[17]W. Bromberg, "Acting and Acting Out" American Journal of Psychotherapy, 1958, Vol. 12, pp. 264-268.

[18]A. P. Solomon & T. L. Fentress, "A Critical Study of Analytically Oriented Group Psycholtherapy Utilizing the Technique of Dramatization of the Psycholdynamics," Occupational Therapy and Rehabilitation, 1947, Vol. 26, pp. 23-46.

[19]H. S. Strean, "Treating Parents of Emotionally Disturbed Children Through Roleplaying," Psychoanalysis and Psychoanalytic Review, 1960, Vol. 47, pp. 67-76.

such as O'Connell,[20] Schobbs,[21] and Shulman;[22] Rogerians such as Goodman,[23] and Harrow;[24] and eclectics such as Bach,[25] Blake,[26] Drews,[27] and Lippitt[28] have each found the technique successful. Corsini found that leading therapy systems appear to concentrate their uses of role-playing in the following areas:

1. As a means of diagnosis. As the patient roleplays the theripist may learn more about the nature and extent of the problem, how the patient actually operates, how he thinks and feels.

2. As a means of instruction. As the patient watches others roleplay, he learns how others operate in various situations.

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[20]W. E. O'Connell, "Adlerian Psychodrama as a Catalyst for Social Change in a Mental Hospital," Progress in Psychotherapy, 1960, 5, pp. 122-131.

[21]N. E. Schobbs, "Individual Psychology in Psychodrama," American Journal of Individual Psychology, 1956, 12, pp. 46-52.

[22]B. H. Shulman, "A Psychodramatically Oriented Action Technique in Group Psychotherapy," Group Psychotherapy, 1960, 13, pp. 34-39.

[23]J. M. Goodman, "Nondirective Psychodramatic Play Therapy," American Journal of Orthopsychiatry, 1962, 32, pp. 532-534.

[24]Gertrude S. Harrow & R. B. Haas, "Psychodrama in the Guidance Clinic," Sociatry, 1947, 1, pp. 70-71.

[25]G. R. Bach, "Dramatic Play Therapy with Adult Groups," Journal of Psychology, 1950, 29, pp. 225-246.

[26]R. R. Blake, "Experimental Psychodrama with Children," Group Psychotherapy, 1955, 8, pp. 347-350.

[27]R. S. Drews, "Psychodrama in Private Practice," Group Psychotherapy, 1952, 5, pp. 70-72.

[28]Rosemary Lippitt, "The Auxiliary Chair Technique," Group Psychotherapy, 1958, 11, pp. 8-26.

> 3. As a means of training. Through engaging in roleplay, the patient may obtain insight into himself, may be able to learn to control his feelings or to develop new life skills.[29]

No matter what the therapist's particular approach, it seems he can adapt the role-playing technique to aid him in reaching his objectives. If, for example, the therapist is a rationalist and emphasizes the cognitive processes of reason and logic, such as Ellis,[30] or if after the Rogerians he emphasizes emotions or feelings, or if in a third case, he may wish to concentrate on the more active, overt, behavioristic methodology such as Slavson[31] would use, then:

> ...roleplaying involves all three of these functions at the same time. In acting out a problem one acts, and feels, and thinks at the same moment.[32]

It seems apparent to Corsini and most other adherents of role-playing, that the more life-like the educational experience the more apt the student is to learn. Thus, people who are in therapy because they have been unable to handle the problems of everyday living are more apt to "get well" or learn to adjust to life if they are encouraged to get totally involved in problem situations with which they were

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[29]Raymond J. Corsini, op. cit., p. 6.

[30]A. Ellis, Reason and Emotion in Psychotherapy (New York: Lyle Stuart, 1962)

[31]S. R. Slavson, An Introduction to Group Therapy (New York: Commonwealth Fund, 1943)

[32]Raymond J. Corsini, op. cit., p. 9.

formerly unable to cope. The classic example used in role-playing therapeutic literature is the example of learning to swim.

> Let us return to first principles. Therapy is a learning process. The subject to be learned is how to live: how to behave, how to think and how to feel. One is learning a very complicated subject made more difficult by the tenacious hold most people maintain over the immutability and consistency of their own personality.
>
> How do people learn similar complex activities best? A good example is swimming. What are the best ways of learning to swim? One could: (1) conceivably attempt to teach a person how to swim by cognitive means: letting one read books, view films, watch others swim, listen to lectures, etc., until the student knows everything about swimming, so that he could literally write a book on the topic and become an authority; or (2), one could assume that anyone can swim, since it is a relatively simple process, but what is needed is to remove a person's fears. And so we encourage the patient, let him express his fears, and get him to the point where he is not afraid of the water; or (3), we can let the person go in the water and practice, during which time he simultaneously learns the facts about swimming, overcomes his anxieties, and gets experience in proper motions.
>
> Suppose we obtained three comparable samples of people, and gave each group the same number of hours in one of these three modes of instruction, and then threw them all into the water to see how many could make it back to shore. What percent, from each of the modes of training, could successfully meet this life test? Undoubtedly, the natural, holistic method would be the best.[33]

The advantages of such totalistic involvement seems to be: (1) it allows the individual a close, realistic picture of real life behavior; and (2), it allows the individual to become mentally, physically, emotionally, and spiritually involved at the same time so that the complexities of real life become manageable in the therapeutic environment; and (3), it presents those who are observers with a

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[33]Raymond J. Corsini, op. cit. pp. 9-11.

realistic picture of how the person who is acting operates in real life thus increasing their sensitivity to the actor as well as vicariously to themselves; and (4), it dramatically focuses attention on problem areas allowing the individual to see himself in action but from a neutral situation.

Moreno calls this process "achieving self-actualization or self-fulfillment." He sees as evident that people must learn to creatively respond to forces currently present in their society without being constricted and inhibited by pre-established, rigid patterns of behavior. The "spontaneous" person, to Moreno, is one who brings to any learning situation creative forces within himself which he may freely put to use to meet the needs of the situation. The individual who has learned to adequately discipline these creative forces to conform to the accepted patterns of behavior of his society is a well adjusted mature individual. He has found himself and fulfilled himself. Such "spontaneity" manifests itself when the person is able to respond adequately to new situations or respond in a new and adequate way to an old situation.[34]

Moreno sees "creativity" as the basic problem of all existence. He pictures man as being a part of the great "cosmos" of the universe. co-responsible for the entire universe. He sees the universe as

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[34]J. L. Moreno, Psychodrama (New York: Beacon House, 1946) Vol. I.

"infinite creativity" which manifests itself in any series of creativity states or acts. When anything in the universe dies, it looses its creativity. He further suggests:

> The future of a culture is finally decided by the creativity of its carriers. If a disease of creative functions, a creativity neurosis, has afflicted the most primary group, the creative men of the human race, then it is of supreme importance that the principle of creativity be redefined and that its perverted forms be compared with creativity in its original states. There are higher and lower forms of creativity. The highest forms of human creativity are manifest in the lives of prophets, poets, saints and scientists.[35]

It was this basic outlook that lead Moreno to emphasize the therapeutic technique of "spontaneity-creativity" or role-playing. He suggests that the more creative the personality, the more problems it can solve, the better it can structure and predict the future, and therefore the more manditory it becomes that this civilization train for creativity.

Role-playing in a Religious Setting

The contributions of role-playing to the religious scene demonstrate the dynamic potential of this technique. Although the literature review chart showed only five percent of the articles were related directly to this particular orientation, all of these articles have been written within the last eight years. The application of role-playing to religion is virtually untouched except for these few dynamic and promising studies.

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[35] J. L. Moreno, Psychodrama (New York: Beacon House, 1946) Vol. I.

Green reports successful use of role-playing in the following areas within his Episcopal jurisdiction:

1. Used in the thought and planning of the Department of Christian Education of the National Council of the Episcopal Church.

2. Used to clarify the relationship of the religion of the child, or adult to the everyday living situation in which he finds himself.

3. Used to help prepare members of a Caravan to the legislative assembly to more effectively relate themselves and their goals to their respective representatives in the assembly.

4. Used to help orient church members as to how to welcome a Negro into the fellowship of the local Church when many in the congregation are either openly or silently opposed to such integration.

5. Used to further the cause of social concern in the Church as related to Civil Liberties.

In describing the specifics of what he means by this latter area he writes:

> Orienting volunteers to visit the sick and the imprisoned in hospitals, nursing homes and prisons; orienting refugee resettlement committees in churches which are resettling refugee families from behind the Iron Curtain as to procedure from the communication by letter with the refugee family before it arrives in this country and seeing it settled in work, home and community; orienting Church members who are enlisting support in their respective parishes for the United Nations, the State of Israel and negotiations involving the United Nations, Great Britain and Soviet Russia toward a realistic and practical agreement for the cessation of the testing of nuclear weapons. Again, I utilize Sociodrama in helping Church members to relate themselves to such community relations problems as bettering the living conditions in public institutions for the sick, aged, children and imprisoned; obtaining better housing, employment and recreational facilities for the aged; problems of juvenile needs and delinquency; obtaining community resources for the rehabilitation of the physically and mentally handicapped and prisoners; and lobbying with the town or city council for more adequate aid for the needy who have to depend upon the public welfare assistance for their support.

> While I am aware that Sociodrama has been used by other institutions and agencies to deal with some, if not all, of the aforementioned social issues, its exploitation by the church lends added significance due to the Christian imperative and theological implications regarding the responsibility of those in the Church for the social and economic problems of mankind. I have found the techniques of the role reversal and doubles most helpful.

Green's testimony is typical of those who have experimented and written the results of their role-playing experiences. He reports that:

> ...While Sociodrama doesn't really lend itself to all sorts and conditions of Church settings, I have found that those groups and individuals with the Church who have responded to its resources have profited immensely thereby. There is a great need for further development in this area....[36]

He fails to give specifics as to procedures he used, conditions under which he worked, valid measurements of effectiveness, or student response. It may not have been his desire to provide these validity measures, however. As the tone of the article seems to indicate, he is merely reporting a successful technique and doesn't feel the necessity to prove it. If his witness is grounded on fact, it is an exciting invitation to the religious educator. Almost any phase of "Christian living" can be brought into the classroom and practiced with near total involvement.

Communication also, can be aided in the religious setting by

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[36]John R. Green, "Sociodrama in a Church Setting," Group Psychotherapy, 1961, 14, pp. 62-65.

the adaptation of some role-playing. Israel Eli Sturm[37] held a role-playing series with a group of theological students under the auspices of the Institute of Pastoral Care during the summer of 1963. He found that in order to eliminate distortions and encourage free spontaneous communication, much of the abstract "text-book" terminology had to be eliminated. He summarized at the end of the series:

> Problems often arose when the students would use abstract theoretical terms in attempting to understand and discuss communications from these real and portrayed patients. The director attempted to gradually eliminate terms as "give of the self," "move into the feeling level," "reveal self as a person," "relate," "accept," "reach," and "share." Gradually the students learned that they could apprehend behavior directly and more accurately without the inappropriate verbal labeling that would inevitably omit important aspects of the total message. The students learned from the psychodramas that interpersonal sensitivities could be refined to eliminate distortions and could be spontaneous, trustworthy, and free of the mediation of text-book terminology.[38]

Dunn[39] found that Institutes of Religion of the Church of Jesus Christ of Latter-day Saints were not achieving some of their objectives with great effectiveness. According to him, the area in most need of improvement was that of "personal skills and appreciations." Included in his definition of this area were such qualities as "effective communication," "creative or expressive activity," and "interpersonal

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[37]Israel Eli Sturm, "Psychodrama in a Clinical Pastoral Training Program" Group Psychotherapy, 1963, 16, p. 13.

[38]Sturm, ibid.

[39]Dunn, op. cit., p. 113.

activity." Clearly the experience of Sturm gives direct implication that role-playing can be used effectively to aid in reaching this objective.

Sturm pointed out several other interesting findings from his study. He noted that students often felt inhibited in their drive for accurate self-expression because of pent-up feelings which they felt reluctant to express because of social or religious inappropriateness. When they were acted out in sociodrama however, direct and even intense emotional expression was well-received by the group. Although discomfort was at times evident and hostility sometimes was vented, it was reported to be short-lived and was completely over-shadowed by a permeating feeling of positive regard for all concerned. He reports that the ease and directness by which even unpleasant emotions were expressed and received, prompted the speculation by the group that perhaps the give-and-take of feelings is love and the withholding of it is remoteness and hostility.

He found several problem areas in his study. Some students alluded to feeling they were unable to communicate because of what they termed "repression" or "communication problems." Sturm suggests that this reported disability was frequently shown to result from the student's preference for expressing those emotions they considered proper to the group rather than those they genuinely felt. Another reported difficulty was the student's distrust of their own interpersonal sensitivities. He reports that on one occasion:

> ...while a student was in front of the group talking about his father and attempting to describe him, his audience gradually drifted off and became restless. The director inquired why this was so and several members of the audience responded that they thought their sudden detachment was due to authority problems of their own which prevented them from listening to the description of the speaker's father. The director suggested, on the other hand, that perhaps the group was uncomfortable because the speaker had drained from his words all emotion and feeling and that he was not really talking to them. The speaker then volunteered that he disliked his father and he didn't want to speak of him altogether. The group gradually acknowledged that they did feel the student was not involved in his description but they had been loath to blame him and preferred to attribute their discomfort to their own defences.[40]

The students who were involved in this interaction were often called upon to give talks in church. Sturm reported that this sociodramatic experience made them more aware that there is little communication without the personal concern of the speaker and that boredom is generated by the disinterest of the speaker at least as often as it is by the defenses of the listeners.

Other difficulties encountered in Sturm's study were: (1) limitations imposed by the student's personality characteristics, (2) theological background expectations, (3) the effects of a parallel group psychotherapy program, and (4) the personal bias and hesitancy of the director. The theological tradition of restriction of uncritical expression and exploration as well as his own reluctance to allow students to qualify or alter a religious belief or value on

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[40]Sturm, ibid.

the basis of some mental health concept posed the most serious barriers according to Sturm.

Although Sturm does not report in detail the specific techniques he utilized during his role-playing sessions, he does indicate that throughout the sessions "psychodrama afforded an opportunity for the exploration of numerous theological issues." He reports that students were able to publically enact their own private theologies. One of the psychodramas involved a re-enactment of the Book of Job with the students portraying the various characters and attempting to answer some of the many problems it raises. On another occasion, the judgement day was enacted. One student portrayed the person who had died and was not required to evaluate his deeds. He accused himself of overlooking many opportunities for self-expression, and those who were portraying his judge and jury listened as his friends took his defense. On several other occasions the students portrayed themselves in the roles of angels, the devil, prophets, and even God. According to the report, this aspect of the psychodrama encouraged the students to explore new facets of their personal theologies and, when confronted with inconsistencies, to formulate adequate resolutions.[41]

Bobroff[42] found that "truth" as expressed through "feelings," "values," "prejudices," and "likes and dislikes," could be efficiently

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[41]Sturm, ibid.

[42]Rabbi Alvin J. Bobroff, "Biblical Psychodrama," Group Psychotherapy, 1962, 2, p. 129.

explored through psychodrama. Although his article does not present the evidence for his conclusions, he suggests that the power of the intellect is greatly limited in the area of emotions. He found however, that a strong emotion could change another strong emotion. He also states that the strong emotions stimulated through the use of psychodramatic techniques allowed his people to unblock emotions which were concentrated upon selfish designs and free people from self centered feelings so they could become more interested in the needs and feelings of others. He used the situations found in the Old Testament as resource material for the psychodramatic situations.

Hobbs[43] reports that role-playing has been used effectively by the L.D.S. religion classes at the high school level. He suggests two varying techniques that have proven successful. The first is a pre-structured dramatization. The subject of the sample reported was, "Thou shalt not kill." The instructor set the situation up so that at the beginning of the formal class period, two boys got into a fight over a mutual girl acquaintance. In the heat of the argument, one of the boys pulled out a toy gun and shot the other. Two boys then carried the "dead" boy out of the room. The instructor then announced the subject of the days lesson was "Thou shalt not "kill" and began by using the role-playing as a case study discussion on the relationship between anger and killing. The role-players returned to the room as

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[43]Charles R. Hobbs, Teaching with New Techniques (Deseret Book Company, 1964) pp. 204-205.

the discussion began. In his second example, Hobbs suggests spontaneous role-playing as an outgrowth of class discussions. He cautions that even the spontaneous role-playing sessions must be carefully and skillfully conducted if they are to be successful. The peak time to introduce the idea is when students are at the point of seeking the solution to a problem, he found. He suggests that the instructor should get the common consent of the class before he begins, he should explain clearly the parts using the chalk board if necessary, and let each student know the purpose and function of the play so that they can make intelligent observations. After the production is over, the instructor should ask "What new insights did you receive?" or questions like "How might the participants have acted differently?" It may be desirable, he suggests, to replay the drama, switching the roles or soliciting new actors. The action must always be followed by a summary. He gives the following example:

> The class was discussing parents' not allowing children to stay out at night later than an appointed hour. Many students felt that parents were too strict and unfair. During the energetic discussion, it was decided to role-play the problem. Roles were assigned and written on the chalkboard.
>
> The opening scene of the dramatization was an anxious father and mother pacing the floor late at night, with the daughter and her date walking slowly up to the house thirty minutes late. The boy said goodnight to the girl, and she stepped into the house to face her parents. From this point, the extemporaneous actors were on their own.
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> As the girl entered the house, a family argument ensued with the parent actors playing their own parents' roles, and the young girl playing her own role. The scene was then replayed reversing the roles of the actors, thus giving them opportunity to experience both points of view.

During the plays an observer would now and then voluntarily speak out exclaiming, "That's my dad!" or "That's the very thing I go through!"

Later, the role-players ventilated their feelings and reactions, usually stating that they were much too harsh and misunderstanding in the play. In summary, it was concluded that the student's responsibility was to endeavor better to understand their parents' viewpoint, and where misunderstanding existed, the child should discuss the matter with his parents.[44]

In the above cases, role-playing has allowed the student to be put into various situations in such a way that he can live them vicariously. In some cases they are prepared for real life experiences which they will soon face, such as visiting the sick, helping rehabilitate those on parole, better filling the needs of the mentally retarded or handicapped, facing social issues confronting the community and the nation, and helping more effectively in almost any church or community calling. In other cases role-playing has functioned for self improvement, improving communications, increasing the individual's sensitivity to others, developing an atmosphere of loyalty and trust and encouraging people to see themselves as others see them. In still other cases, role-playing has been used to help individuals discover through total involvement of themselves a more constructive, creative, and positive use for their emotional resources. This process of self development and adjustment has led to the adaptation of the role-playing technique by every type of therapist. Its acceptance in the business world has made some great contributions to leadership training and its adoption in

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[44]Hobbs, ibid.

recent years to the religious scene have brought dynamic results in several areas of religious education. It is still relatively young in these areas however, and in order to aid the religious instructor to more effectively use the information obtained in the review of literature, the next chapter will be dedicated to the more practical specifics of "how to role-play."

CHAPTER IV

HOW TO ROLE-PLAY IN A RELIGIOUS SETTING

Introduction

This chapter is written for those who wish to apply the principles of Christian living creatively in the religious classroom. It is a "how to" chapter which demonstrates the experience of the author and others who have found a whole world of rich teaching experience outside the traditional approach to religious education. It is an attempt for the first time, to put into Latter-day Saint terminology those successful and dynamic principles developed in the fields of personal development, leadership training, therapeutic education and sensitivity training which are a part of the role-playing method. This chapter gives to the L.D.S. Institute instructor a valuable handbook of practical principles and procedures to use as an aid in reaching his objectives. It is not a "magic cure" chapter nor does it profess to solve "all of the problem" faced by the religious educator. To apply the principles and procedures found in this chapter successfully requires a creative, venturesome, sensitive and dynamic type of instructor, who understands the "stuff" of personality, the "formulation process" of successful group dynamics, and who has a comprehensive "horse sense" about the entire situation in the classroom. Successful application of the role-playing technique is not an easy accomplishment but there is very little to compare with the great spiritual, emotional educational and psychological "moment of truth" that comes from the dynamic interaction of a true role-playing experience. This chapter

attempts to demonstrate how this interaction may be achieved within the framework of the objectives of the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints.

Establishing the Spirit of the Gospel of Jesus Christ in the Classroom

It is essential that the proper spirit exist in the classroom before role-playing is undertaken. Traditionally and historically Latter-day Saints have been bound together by a powerful spirit of brotherhood and co-operation. That same spirit that led them from the hands of mobsters to cross the barren wastelands and establish a flourishing metropolis in the Salt Lake Valley should be cultivated in the religious setting of the classroom. It is cohesive, binding closeness. It is a spirit of equality, acceptance as "brothers" and "sisters", mutual concern, and "love one towards another". Commenting on this "adhesive power" among his people, John Taylor said:

> There is no adhesive principle sufficiently powerful to unite the people of any portion of the earth, similar to the one that has sprung forth in our day and right among this people...
>
> The principle that I spoke of before -- that is, men receive the Holy Ghost within themselves, is the cementing, binding, uniting power that exists among Latter-day Saints.[1]

This spirit still exists in great measure among Latter-day Saints throughout the world today. It is present in a religious class when every member of the class is engaged in active cultivation of the friendship and brotherhood of every other member in the class. Joseph

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[1]John Taylor, Journal of Discourses, XXIII, pp. 63-64.

Smith commented:

> Friendship is one of the grand fundamental principles of "Mormonism"; it is designed to revolutionize and civilize the world, and cause wars and contentions to cease and men to become friends and brothers.[2]

As David Riesman points out in "The Lonely Crowd:, the increase in communications has helped to make the world smaller but individuals still remain emotionally isolated.[3] People seek, but seldom find the close personal ties so basic to human need and so common among the close family associations of our past heritage. To Latter-day Saints the cultivation of the family ties is an eternal, primary function of life on this earth. All people will be bound together in one family organization in the Celestial kingdom. To quote Joseph Smith again:

> It was my endeavor to so organize the Church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love.[4]

The church organization, the principles of the gospel, the ordinances, and the covenants of "Mormonism" are designed to bring the people together in bonds of love and friendship. This great underlying principle applies equally as well to the religious classrooms of the L.D.S. Institutes. In the religious classroom the principles of "truth"

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[2]Joseph Smith Jr., Documentary History of the Church of Jesus Christ of Latter-day Saints (Deseret Book Company, 1959) I, p. 579.

[3]David Riesman, Reuel Denney & Nathan Glazer, The Lonely Crowd: A Study of the Changing American Character, Yale University Press, 1950.

[4]Joseph Smith Jr., op. cit., p. 269.

can become an aid to achieving this objective. Again, Joseph Smith encouraged:

> If a skillful mechanic, in taking a welding heat, uses borax, alum, etc., and succeeds in welding together iron or steel more perfectly than any other mechanic, is he not deserving of the praise? And if by the principles of truth I succeed in uniting men of all denominations in bonds of love, shall I not have attained a good object?[5]

When religious educational periods are looked forward to by the students as times of special personal growth where they meet to cultivate the close "eternal" bonds of love and testimony among their peers, and when the spirit of the class radiates with a mutual self-respect, trust, and confidence, then the stage is set for dynamic interaction and the spirit of the Gospel of Jesus Christ reigns supreme in the classroom.

Role-playing fits into the spiritual atmosphere of the Latter-day Saint religious class quite naturally. As Paul Dunn has pointed out:

> The role playing method is very effective since it is so natural to all of us. It might be said that there is a little of the actor in all of us, from the credle up. Watch any child imitate his parents, brothers and sisters, or movie and television personalities, and you will see role playing in effect. Although we might not physically play the roles, it is normal for all of us to put ourselves in the places of others in all types of circumstances, thus going through situations we might not otherwise experience. In the classroom these normal human tendencies can be well utilized to help students learn specific principles.[6]

[5]Joseph Smith Jr., op. cit., p. 499.

[6]Paul H. Dunn, <u>You Too Can Teach</u> (Bookcraft Inc., Salt Lake City, 1962) p. 158.

Role-playing attempts to bring the principles of the gospel actively into the religious classroom. The proper spirit in the classroom sets the stage for role-playing.

The Need for Spontaneity and Creativity Training in the Institutes

Role-playing properly has been called "spontaneity-creativity" training. The question might be raised as to the need for this kind of training in the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints. One reason, perhaps, is that the American culture has developed to a remarkable degree methods and opportunities for the acquisition of intellectual knowledge. Personnel studies indicate that 75 percent of all persons released from jobs, possess adequate training and skill to perform the task for which they have been hired but lack in the ability to relate satisfactorily to fellow employees or to management.[7] Blees concludes from these facts that intellectual knowledge in and of itself is not sufficient to change inappropriate behavior and bring about satisfactory personal relationships.[8] The L.D.S. Church authorities have expressed grave concern over the number of converts and returned missionaries that fail to adjust satisfactorily to their church environment. The same concern

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[7]Robert A. Blees, "Role-Playing: Theory and Dynamics" (unpublished handbook, 1965) p. 2.
[8]Blees, Ibid.

is evident for those who attend college and become inactive in the regular church programs in the local area.[9] The failure of the intellectual or "traditional" approach used extensively in the L.D.S. Institute classes was pointed out in chapter I of this thesis. These findings agree that a more spontaneous, activity-oriented teaching atmosphere needs to be cultivated. When the classroom is used to "impart facts" alone to students it can actually become a hindrance rather than a benefit. This principle is deeply embedded in the L.D.S. philosophy of education which always has been concerned with the education of the "whole man". That teacher who stands before his class and does everything for his students, no matter how good his intentions, is doing the same thing the devil tried to do when, in the pre-earth existence, he said, "I will redeem all mankind."[10] The sooner teachers recognize that they cannot save their students, that they cannot be "God" in the classroom, the sooner everyone concerned will become "brothers" and "sisters" having equal respect in the process of eternal progression. Then each class member will feel involved and free to interact in those areas most needed in his personal life. Murphy points out that Moreno, the master of role-playing

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[9]Opinion expressed by Paul H. Dunn at a reunion dinner for Southern California Institute personnel, Provo, Utah, July 13, 1967.

[10]The Pearl of Great Price (The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1951) Moses 4:1.

techniques, sometimes failed. He suggests that:

> When he failed, as he sometimes has, I think it has been due to the authoritarianism of the teacher's role. When he succeeded, as he often has brilliantly, it came from the simple natural, direct, fatherly handling of co-workers and co-learners in a situation which all could share.[11]

A primary need then, is for teachers who can be "shepherds" and lead their "flock" into every creative area they need in order to adjust properly in our fast-moving society rather than "sheepherders" who drive their sheep by heaping down upon them burning "coals" of intellectual principles but leave them lacking in fulfillment of their basic needs of life. Role-playing can be used to "feed" students the spontaneity and creativity they need in order to adjust properly. If one were going to instruct in a typewriting class, he would not have his students sit at their desks and read books about typing all day long. Educators recognize the value in sitting students down at the typewriter and practicing the necessary repetitive motions that produce the eye-hand coordination of a good typist. Yet, in the far more complex area of human interaction and individual personality development, educators assume that human beings can learn to become creative without applying this fundamental law of kinesthetic learning. Role-playing provides opportunities for the development of adequate

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[11]Gardner Murphy, "Group Psychotherapy", Group Psychotherapy, 1964. 17, p. 20.

and mutually satisfying techniques for learning the principles of the gospel and of Christian living right in the classroom. Here the wisdom and experience of his instructor and the others in the group can be used to benefit each student.

The Institute Classroom as a Group

A "group" may consist of any number of people. Role-playing has been applied successfully in "groups" of two, where the counselor acted out individual problems with the counselce or in groups of hundreds in a psychodramatic theater. The number of students in L.D.S. Institute courses varies considerable from class to class. Some large classes will hold as many as two hundred students while other classes may have as few as six. Blees suggests that the most efficient number for a role-playing group is between twelve and fifteen.[12] This number allows the group leader to give optimal attention to each individual and at the same time allows all individuals to become involved in the role-playing process actively and dynamically. If the group is too small some of the effectiveness becomes too dependent upon the personalities of the individuals in the group. One individual may be able to "block" honest and open interaction, for example, because he "had a bad day." If the group becomes too large for individual participation,

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[12]Blees, op. cit., p. 2.

some members in the group tend to lag in interest and begin to involve themselves with distractions. In this case role-playing may be adapted to aid in reaching the objectives of the larger groups. Groups which are smaller and have face-to-face contact are called "primary groups" while those which are larger and more restricted in personal interaction, are called "secondary groups". When a primary group is in action the group becomes a social surrogate, observing and reacting as individuals to whatever the participants do in front of the group. This same interaction takes place in a secondary group but the individuals react as an "audience" and the moderator interprets the meaning or calls upon certain individuals to respond as he selects them from the group. In either group the leader must develop the skill and art of being sensitive to what is happening in his group. In the primary group people sometimes give a slight nod of the head or a wrinkle of the brow while others may laugh or have tears in their eyes. Some people will laugh at the mistakes of others and some will criticize and become hostile. In the secondary group silence may express this feeling of reproach. To see this relationship in action, one need only to observe the variety of intense social pressures which an individual mother or father feels when, at a church meeting, their child throws a temper tantrum. If such a parent has learned his or her knowledge of child-rearing within the sheltered environment of a paper-and-pencil classroom, then little equipment has been given by which the parent can handle the powerful emotional intensity of the church congregation

as it radiates criticism, approval or indifference. This author has seen some parents stomp out in sheer panic from this situation, completely unable to handle the emotion or to respond creatively and spontaneously. The unfortunate thing about the situation is that sometimes these parents can not handle the emotion even after the child has finished his tantrum. They become reluctant to identify with the Church because it now represents a "fearful" situation. Effective role-playing allows such emotions to be encountered in the classroom in an atmosphere where they can be evaluated and dealt with effectively.

Selecting the Roles

The Warm-up: Moreno presents the following example of the use starters:

> Beethoven, according to his biographers, before and when writing music used to walk up and down through his garden, apparently without direction, making gestures, looking wild and absurd, then stopping as if taking a breath. He improvised with his whole body, trying to stir up the musical associations buried in his mind. He always carried a notebook with him so that he could immediately put down his inspirations.[13]

This description of the creative composer warming himself up to the point of total involvement illustrates a basic principle necessary in producing spontaneous creativity. Unless the emotional climate is built up to a peak of "critical learning" there may be a tendency for

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[13]J. L. Moreno, Psychodrama, Vol. I, (New York: Beacon House, 1946) p. 306.

students to treat the interaction superficially. Each teacher has his own approach to warm-up. Some use case studies, some in-depth introductions, and other object lessons. Any variety may be permissible but the essential point is that the group must "get hot".

Selecting the roles: Roles must lead the group in the direction of its immediate objective. If they are set up merely so the instructor can "see what their reaction will be" then there is little chance that the action will be realistic. The seven objectives outlined by Higbee[14] for the Institutes of Religion, represent a very realistic set of objectives toward which every Institute Instructor ought to be striving. We have assumed that, for the purposes of this chapter at least, they can be used as examples to demonstrate how role-playing can be used effectively.

1. Religious Education: Students who attend religious education classes expect to acquire increased knowledge and appreciation for the scriptures -- ancient and modern. As Higbee[15] pointed out, they also want to understand the vital relationship of these scriptures to the challenges of their present life. They want to correlate the learning and living to which they are exposed in a Latter-day Saint frame of reference. This objective deals then, primarily,

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[14]Higbee, op. cit.

[15]Higbee, op. cit.

with getting the facts about the gospel principles and learning to love and use them. This vital appreciation of scriptures, history, and gospel principles can be enhanced through the use of role-playing. One effectively tested method of doing this is to put students into the roles of biblical characters. Another is to place before them the situations they face today that can be handled better with a knowledge of the scriptures and church history. Much of the intense emotion a student feels in life is never related to similar feelings and experiences found in the scriptures. Role-playing makes this relationship dynamically and forcefully evident.

2. Testimony: A testimony is considered to be a sure knowledge, received by revelation, that the gospel, or any facet thereof, is true. Latter-day Saints believe such testimonies come from the Holy Ghost. This supreme experience is usually built upon a sound foundation of the best information possible, and integrated with the person's total understanding of truth. While neither teacher nor technique can substitute for a true "witness" of the Holy Ghost, it is possible that many inconsistancies in thinking, barriers to feelings, doubts, fears, feelings of inadequacy, frustrations, and resentments can be removed or adequately channeled so the person becomes more able to communicate spiritually. Role-playing can aid in this regard.

3. Personal Living: This objective is concerned with successful living of the gospel principles in relation to the daily needs, problems, interests, and desires of the students. It concentrates on

the individual's adjustment to society and his ability to apply his inner convictions effectively. Role-playing was born to help handle these types of problems and most of the literature available is related to achieving this objective in some way. Usually roles that deal with the ability to express or communicate feelings, handling rejection, receiving love, or expressing love are concerned with this objective. Blees writes concerning the need for role-playing in this area:

> The national high percentage of ulcer-sufferers, cardiac conditions, and allergy victims, are found predominantly among individuals who cannot successfully handle their own emotional feelings. Our culture has put a premium on the rational and intellectual; emotions, per se, are branded as childish, immature, or neurotic.
>
> Emotions, of course, are never any of these. Emotions are the basic equipment of human beings in their reactions to life. They are part of the human animal which distinguishes him from a computer, the part which makes him human and responsive, sensitive and creative. The only unhealthy emotion is an artificial emotion -- one used in order to manipulate or control another person, or an emotion used out of context of the current situation, as when an individual is angry at his boss and kicks the cat -- this is an unhealthy emotion. The ways in which people express their emotions may be immature, childish or neurotic -- the emotion itself is not.[16]

When a child reaches out to express a desire to relate and is hurt in the process, or when, in the course of growing up, the individual is thwarted in love, a defense system is developed which sometimes leaves the individual unwilling to risk relating to other individuals. He

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[16]Blees, op. cit., p. 5.

may adopt the idea that it is better not to try than to try and get hurt again. This outlook leaves most of the people who have it in a state of alienation, unhappiness, and isolation. The development of role-playing techniques and skills has allowed the individual to obtain constructive help in learning how to handle and use his emotions creatively to develop a more constructive adjustment in his everyday living.

4. Social: This objective states that Institutes should be thought of as centers of activity where students can mature in social graces in a gospel atmosphere. Students need a social outlet where they can share common interests, develop character, gain social confidence, gain friends, and develop closer relationships. Students are called to leadership positions and must learn to deal with authority and delegate authority. A number of roles have been successfully developed which aid in this development. Handling rejection, expressing concern and love for others, and finding competent ways to discipline childish impulses are all a part of this process.

5. Church Service: Since the L.D.S. Church is considered a lay organization, a major objective of the Institute system is to train the college student to take a responsible part in the leadership of the church. Learning to serve is learning to live a constructive life. Industry has developed many role-playing situations which aid the individual in accomplishing this objective.

6. Courtship, Marriage and Family Life: Productive performance in this area is vital to the L.D.S. concept of eternal life. To said students in living the kind of wholesome social relationships that will find them married in the temple, prepared for a sound marriage relationship and a productive life is a primary objective of the L.D.S. Institutes. To take a proper courting role or to develop a constructive family relationship is a task that more and more people in our society are failing to do. This chronic deterioration of society's most sacred organization is due in large part to the inability of individual's to adjust to their situation. Here creativity and spontanuity are a major need. If students can be taught to face the common emotional crisis of the average home before being overpowered by them, then perhaps they can be trained to handle such crisis when they occur. Role-playing has a great deal to offer in this area. Also, courtship roles on how to break up and "still remain friends," how to ask for a date, two-timing, how to handle rejection, and how to handle "aggression" become stimulating vicarious experiences for students and have proven to be very valuable educational tools.

7. Counseling: The average college student faces a number of obstacles during the course of an average year. The Institutes provide an atmosphere of confidence and trust where he can come and confide in an experienced, competent counselor of his faith. Because the Institute Instructor is limited in time, and because a number of these problems are common to more than one student, role-playing can provide

a natural vehicle for the development of acceptable solutions.

In selecting the roles then, the Instructor should aim at one of the above specific objectives or a sub-objective related to it. This is particularly true in the early stages of role-playing. He must not confuse the objective of social grace with testimony, or mix up the handling of aggression with the handling of guilt. As the group becomes more secure in handling roles and emotions it gradually advances to the situation where it can handle combinations of feelings and objectives. Although it is desirable to reach the point where real-to-life combinations can be handled, these should not be forced upon the group. It is a matter of cultivation and people need time to grow emotionally.

Setting up the Role Situation

In order to establish a situation for a role-playing experience the Instructor must have a major objective in mind. If the leader of the group does not have a specific concept to teach, how can the students be expected to learn? The seven objectives mentioned earlier serve as a comprehensive example. Suppose for example, the Instructor were to use objective six, "Courtship, Marriage, and Family Life." In preparing students for "sound marriage relationship" a great number of specific sub-objectives need to be achieved. One of these, for example in the area of marriage, might be as specific as this:

Objective: To teach the group participants how to deal with feelings of jealousy.

Approach: It is vital that the Instructor have a successful working approach to the dynamic being handled; in this case, jealousy. If the group has no "shepherd" they will scatter. This author, for example, believes that most feelings of jealousy stem from a feeling of rejection or lack of self worth. Suppose one were to take that particular point of view for this example's sake. The jealous person, say the wife, may become hostile and "for no reason at all," or at least one that he can see, begin to vent her frustration on the husband. Or she may become withdrawn and decide to use silence as her communication tool. Many husbands will react to the "face value" of an expressed emotion. If the wife is hostile and he cannot see the reason for the hostility, the husband usually reacts with equal hostility. The wife at this point, may decide to conquer her frustration and get her message accross by increasing the tempo of her voice or taking some strong action. The husband may attempt to "turn his wife off" by belittling her, or in some way defeat her for her "unjust" attack on his integrity. The wife in turn, feels the only alternative she has is to increase the tempo even more until he "gets the message." However, were the husband able to accept the feelings of his wife without feeling threatened himself, listen as she expresses her frustration and jealousy, and respond constructively to the situation, he would find that a satisfactory solution to the problem did not require him to become angry. Any jealous person wants to be accepted and loved. An angry attack only further convinces the wife

that there is justifiable reason for her feelings of jealousy.

Axion: The acceptance of feelings of jealousy removes the need for frustration and anxiety and opens up the way for a satisfactory solution to the problem.

Creating the Role: The Instructor might set up a situation designed to test the individual's sensitivity to feelings of jealousy as follows:

Role: A nineteen year old son and his mother are discussing the fact that a special session of the school board has been called to discuss the "immoral behavior" of the father. The father is the Dean of Instruction at the local campus on which his son is a student. He is also the home teacher[17] to a widow Smith and, although his intentions and behavior have been most honorable, he has allowed himself to be in compromising situations which have brought attack from neighbors and from the school board. Both the mother and the son are instructed to be extremely upset because of the clamor and gossip at school and in the neighborhood, and also because there may be some justifiable reason for the charges in the mind of the mother.

This is a simple role. The basic question is whether the husband will be sensitive enough to pick up the wife's feelings of jealousy

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[17]A home teacher is a layman who visits, by assignment of the L.D.S. Bishop, certain homes in the local district in order to help them reach their religious objectives. Two home teachers are assigned to each family andmust visit at least once each month and report back the condition of the home to the proper ecclesiastical authority.

or if he will be too concerned with his "reputation at the school" or his son's concern for his own status. The family cannot solve his situation at school. Only he can do that. What is necessary is that he feel their support and give them, in return, confidence in him. While his concern for his son is valid because his status is threatened at school, it is not the primary concern. A son's status at school does not ultimately depend upon anyone else, be it father or family. It depends upon the son himself. The father, therefore, should be able to put aside momentarily the son's concern and concentrate upon the vital issue at hand, that is, the reassurance of his wife. The wife-husband relationship, the most basic in our society, is threatened and the husband must be able to reaffirm its solidarity. With their support he is then ready to face the rest of the "world" with his defence.

Keeping it simple: Many of the real-life complications have been deleted from the role up to this point. When too many instructions are given the participants expend their energies trying to remember everything that was said by the Instructor. As Blees points out:

> It must be kept in mind that this is not an attempt to train the group members' intellects more effectively, but to help each individual develop emotional responses to meet the level of proficiency at which his intellect functions.[18]

For the beginner only a short introduction should be given preceding

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[18]Blees, op. cit., p. 8.

his action in the role. However, his part and identity must be clear. It also should be involving enough to create emotional identification. The way in which the instructor sets up the role situation will depend upon his own understanding of personal dynamics. As he becomes more sensitive to the interpersonal relationships his ability to make the situation of greater learning value increases.

Keeping in the present: Role-playing is not concerned so much with the past as it is with the present and the future. If a traveler takes a wrong turn in a road, travels for twenty miles on an unfamiliar road, and finally pulls into a gas station, he usually does not ask "Where have I been?" His concern is to find the shortest route to get where he wants to be. To avoid the dangers and pitfalls of gossiping and negative investment of emotions, the Instructor should orient the role-playing session toward a specific objective and seek to keep the group concentrating on the basic dynamic involved. In the above role, for example, the objective is to learn how to handle feelings of jealousy more effectively. The orientation of the discussion should be toward the dynamic rather than toward the individual. Questions such as, "Why did he act that way?" can be asked more productively, "How did you feel about your actions?" This opens the door to the person evaluating the effectiveness of his actions rather than to his past about which he can do little. While he may never have been able to express his love effectively in the past to his wife, we must assume that he desires to be able to do so. The objective becomes a reality when

he learns in the group that to handle her feelings of jealousy he must learn to express his love more effectively. This can be done best when the group discussion concentrates on the dynamics as they are presently expressed, how they can be improved, and how each individual can master these improvements creatively in his own life. Of course the learning will be no better than the best expressions created in the classroom situation. It is essential, therefore, that someone in the group be able to show an effective, creative way to use each emotional dynamic presented in the role-playing sessions.

Choosing the participants: Once the objective has been established clearly, and the role firmly set in the leader's mind, then every possible cue must be assimulated by the Instructor to choose the right people for the right roles. In the sample cited above, one would hesitate to use a loving, understanding, trusting person in the role of the wife for the first time. If however, there is a class member who is negative, a little self-centered, but outgoing to the extent she could handle the role, she would be the likely candidate. The husband should be someone who takes pride in his work, is ambitious to succeed, and perhaps a little reluctant to spend time with his wife or in social situations. The son should not be the overpowering type who walks into the room and takes over. This would not allow for the husband to come through to the wife as the son stood by in the role. Some people feel very shy and reluctant to come into the spot-light. It would be futile to attempt to involve such people in the first few

roles. The object is to get the person to participate in a way that will help him overcome some inadequacy. If the Instructor is sentitive to the overt communication signals of the individuals in his class, he can pick up information that will help from the way they walk, the clothes they wear, their gestures, the way they do their hair, and the quality and feeling in their voice. If the group has been together for some time the Instructor probably has gained deeper insight into areas where they might be aided in their interactions or in reaching one of their desired objectives. The sensitive selection of the candidates has a great deal to do with the success of the role-playing session. The job of the group and the Instructor is to help each individual find better ways of living. This can be done only if the sensitivity to place people in helpful situations is evident.

Instructing the participants: This is a most crucial point in any role-playing experience. While the proper spirit may be present in the class, the group may be warmed up properly, the objective clearly understood, the role firmly established in the mind of the Instructor, and even the participants wisely chosen, if the situation does not become real, with genuine emotions and involvement, there is a tendency for it to "fall flat". Role-playing is a method designed to give emotional training. This is done primarily through developing a stress situation in which people are forced to work out solutions under the pressure of emotional conflict or challenge. Sometimes people are required to play roles that seem artificial on the surface, such as

an adult taking the role of a teenager. While the role "label" may seem artificial at first, the emotions of love, hostility and jealousy are very real in the teenager or adult and must be experienced by the participant before the role can become effective. Since every individual relates to his environment from his own perspective, the instructions must be communicated in a language with which he is familiar and which will arouse his genuine emotions. When the role "opens" and the role-playing begins the instructions should have produced the necessary feelings that make the situation similar to real-life.

In the example of "jealousy" each individual needs to be made to feel the particular part he is to play. If the role were introduced as outlined up to this point if would result only in an intellectual exercise between various members of the role and would defeat the purpose of the role. One method used to aid in this process is to send the other members of the role-participating group out while you instruct each individual. Another is to take a person who has the problem and therefore the feelings already and use him in the actual role. In the structured situation the emotion must be created. This may be done with the "jealous wife" roles as follows:

1. Instructing the wife:

In the religious classroom, jealousy is not accepted traditionally as a proper attribute to possess. The fact that the person playing the wife's role is doing so in front of a religious group of peers adds to the necessity to create the emotion effectively. This can be done

by a process of cultivation. For example, you might explain to the wife:

> You have been married for twenty years to a very fine husband. You have one son, nineteen years old with whom you are very close. Your husband is the Dean of Education at the local college to which your son attends. Everything about your family and life is ideal except one thing that has been bothering you for some time. You have been hearing from some of your close friends and neighbors some very snide remarks about your husband's faithfulness to you. You have refused to believe the gossip, however, and even though it is becoming more frequent, you have just let it go. Today you had a very important Relief Society meeting and your husband had promised to come home early so you could use the car. He called shortly before you were to leave for the meeting and, with very little explanation, stated that an emergency had come up which would make it impossible for him to get home with the car. You accepted this at face value. However, as you walked down the street to inform one of your church friends that you would not be able to drive, you passed the widow Smith's house. You know the Smith family and they were friends of you and your husband before the husband died a year ago. You were aware that your husband has spent a good bit of time there but, because he had been assigned the home teacher there, you thought nothing of it. But you suddenly recognize that your husband's car is parked in the driveway and as you look toward the house you see your husband in the house with his arm around widow Smith. You are so upset that you return home and are sitting in the living room perplexed and bewildered when your son enters.

The emotion of the situation should have caught on by now. If the person who is to play the part of the wife does not yet feel the rejection and jealousy to a satisfactory degree, one may wish to continue the instructions until she becomes more involved. The Instructor may suggest:

> He hasn't even been able to be here when your own mother came to visit. He said he had to go home teaching. He didn't seem to care at all that she had come all that way to see you.

If the person reacts by clenching her jaw, tightening her fists, or

taking a deep, quick breath, then she is involved. If the reaction is negative or disgustful toward the suggestion, then it can be cleared up by suggesting that she never believed that anyway and continue:

> You have noticed that your husband has been away a lot lately. He hadn't been paying much attention to you. He used to be warm and affectionate, but lately he has hardly noticed you. On several other occasions you have felt left out, alone and unappreciated. He seems to spend a lot more time on school and church work than he does around his own home. And he has spent a lot of time over at the Smith's!

Whatever the direction the Instructor must go, he must find a median of communication that produces genuine emotion. People cannot learn to deal with jealousy unless it is present to be studied. The wife now feels doubtful, worried, and slightly jealous.

2. Instructions to the son:

The son's role is a secondary supportive role in this session. He is used to help convince the mother that her concern should be genuine and to produce a conflict for the father. Such roles are often referred to as "prop roles." His instructions might be as follows:

> For some time now you have been concerned because of the time your father has spent with the widow Smith who is the neighbor living down the street. It is true that your families were close friends before Mr. Smith died about a year ago, but most of the kids at school have noticed how much time he is there and have been making some pretty snide remarks about your father's behavior. You have tried to defend your father as best you could and have refused to believe the kind of things they are saying. However, today, via the grapevine, you've heard that a special board meeting is being called to consider father's "illicit behavior." You are coming home disturbed and upset to talk to your mother about the situation.

This type of instruction involves the son enough to have him perform his function but not so much that his problem of student gossip becomes paramount. This instruction is given while the others are out of the room.

3. Instructions to the father:

The father forms the "other side" of the emotional conflict of this role. While the other members of the role are out of the room, the father is brought in and instructed in such a way that he will become vulnerable and defensive if the wife gets hostile. The reason for this conflict is that people cannot usually deal with jealousy and hostility if they are defensive. If the husband goes into the role feeling defensive chances are he will overcome it. This is a great experience when everyone is involved properly in the role-playing. It shows people how emotions can be handled constructively. If the husband never feels defensive then there is no conflict and the lesson is harder to see. The instructions therefore, might be something like this:

> One of your closest friends is the Smith family. About a year ago Mr. Smith died. Since that time you have been as helpful as you can to Mrs. Smith as she tries to make an adjustment to the loss of her husband. You like Mrs. Smith as a person very much and so find yourself enjoying having her call you for special kinds of help. You have been assigned by the Bishop to be her home teacher and thought that was an inspiration. You are the Dean of Instruction at the college near your home. Your son attends the same college. There have been some snide remarks made about the time you spend over at Mrs. Smith's home but you feel that these gossips just have nothing better to do. While you were at school today, Mrs. Smith called, very much upset. She said that her son had been in a very bad car accident and

she felt completely bewildered as to what to do. You went to her home to help her find a lawyer to try to learn exactly what was going on. You have comforted her and are now arriving home after this episode.

The Instructor has the responsibility of making sure the father is emotionally involved. He must feel pride in the fact that he can do things for his friend, Mrs. Smith. The mood is one of success and achievement as he enters his home. He will be thinking about himself or Mrs. Smith which will add to the conflict situation. He will be expecting his son and wife to show pride in him and praise him for his goodness. His wife, however, is distraught by the fact that her fears and doubts have been increased by a formal meeting to investigate her husband. Her son's concern over this private matter only adds to her doubts. Her tendency will be to leap at her husband with accusation while his, will be to shed it off because of his pride. The group will be allowed to see the techniques of both the husband and the wife as they try to work out of the conflict. At the end of the role-playing session, the techniques observed will be discussed by participants and observers. It is essential however, that the proper emotional involvement be created before the role-playing begins, otherwise, nothing of significance toward reaching the objective will be attained.

When to "cut" the role-playing episode: Experience seems to be the best teacher in helping a person know when the most effective time to cut a role. Such factors as emotional involvement, spontaneity, and complexity of the problem all play an important part in the decision.

It is not wise to stop the role-playing sequence when the participants are still deeply involved in either the complexities of the problem or in a satisfactory solution. At the same time, the Instructor should not allow the role-playing to become bogged down in superficial interaction. When the participant has tried his "usual" approach, or a close variation of it, and finds that perhaps it did not solve the problem, he usually will attempt a new approach. If he does not however, he will tend to repeat the same approach in an unproductive round. This does not lead to re-education but merely increases anxiety and frustration because of repeated failure. The role should be cut before the process of successive failure sets in. Blees makes the following suggestions for stopping the role-playing sequence:

1. Constant failure increases a person's tension and anxiety concerning his own adequacy in interpersonal relationships. Therefore, no matter how short a period of time the role has been going, if the group leader becomes aware of the repetitive nature of a participant's response, the role should be cut....

2. On the other hand, an individual may be using a technique and developing it very slowly. The speed at which he moves may be burdensome to the observers but meaningful to the participant. To cut this role prematurely will leave such a player with the feeling that had he been allowed to finish, his technique would have been successful....

3. A role should also be cut when the emotional reaction being stirred up within an individual player gets so intense that he will not be receptive to further learning....

4. If the situation does not have enough emotional overtones to create true interaction between the participants, then the role should also be cut, with an explanation given to the

> players and the group that the situation is not adequate for the purpose that the group leader had in mind, and that an alternate role will need to be set up.[19]

The Instructor should make it clear from the beginning that anyone can stop the role-playing sequence. It is not the purpose of role-playing to put people in positions which will be detrimental to them. If at any time, the emotion gets too intense for an individual to handle he may cut the role simply by saying "cut." Blees suggests that this kind of freedom creates an environment in which the participants feel the right to be the way they want to be, whether it be comfortable or not. He suggests that it allows a more willing spirit of experimentation than if the mood were punitive or critical.

This author has found that when the group feels responsible for what is happening in the classroom, there is a tendency on the part of everyone concerned to make sure that no one gets hurt. Roles may be cut for a moment and then continued if an observer needs reassurance that the participants are involved constructively. The frequency of interruption however, should not be allowed to interfere with the spontaneity of the role. If the objective is clear and the proper involvement apparent, the role usually will not have to be cut until some satisfactory solution has been demonstrated or until a problem

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[19]Blees, op. cit., pp. 16-18 (adapted for use).

has been created that the group can deal with in an educational framework.

Evaluation of the role-playing session: Once the role has been cut the natural tendency for the group is to talk. This part of the process constitutes the educational catalyst that allows each individual in the group to formulate an acceptable vocabulary for expression of the feelings they have experienced. This is essential to the role-playing process.

The Instructor should be aware of some general "rule-of-thumb" orientations that tend to lead to constructive results. The first of these has been touched upon already; the conversation should deal with the present and the future rather than the past. In the Institute setting role-playing should be restricted from becoming a deeply therapeutic group session because the span of control of the group is not sufficient to handle the deep emotions that overflow. In the opinion of this author, only those emotions which can be handled constructively by the group should be encouraged in the classroom. By orienting the discussion to the present the group concentrates on what has happened in the class.

In the example of the jealous wife explained above, the group might ask, "Did the husband give the wife the reassurance she needed and thus achieve the objective of handling jealousy effectively?" The group then discusses and evaluates how they felt about the interaction

of the role-playing session. It is important that the concentration of the discussion be on the technique rather than on the person. People already know, in most cases, how many faults they have and the puspose of the discussion is to give them better ways of interacting. This can be done only if the group discusses ways of interacting. Questions such as, "Was the wife able to show her concern?" or "What supportive action did the son take?" will keep the discussion in a constructive, technique-oriented, educational framework.

A second rule-of-thumb is to keep the group from evaluating on an intellectual basis. A role-playing evaluation should not be a personal judgment session where people discuss what ought to be. Rather, the group should concentrate on how they "felt" about the interaction. The Instructor may ask, "How did you feel when you used that technique?" The same question may be directed to the observers, "How did you feel when he used that technique?" Most individuals can handle situations intellectually but, as has been pointed out, the intellect does not always give satisfactory solutions. The person must feel satisfied or his inadequacies begin to show up as psychosomatic illness. In the example of the jealous wife, the wife may be asked, "How did you feel about the way your husband reacted?" or the husband may be asked, "How did you feel about your own technique?" Then the observers and participants can work as a group to discover a more adequate or satisfying technique to be used in the future to handle such feelings.

A third rule-of-the thumb in the evaluation discussion is to talk about the over-all adequacy of the technique. The husband could have just walked out on his wife and son in the above role. This would hardly have constituted an adequate solution to the problem however, as it leaves both the wife and the son without the personal reassurance that their father is concerned for them. This would tend to feed the already festering feelings of frustration and doubts in the wife and even though she were able to "bury" these feelings, she would be placing restrictions on her spontaneous support of her husband in his home teaching at the Smith's. While the husband's internal state may have felt satisfied for a time, he left others feeling dissatisfied. The role should be discussed until the group can find the most satisfactory solution for all concerned. If no solution is evident in the group discussion, the Instructor may have to demonstrate a more adequate technique by taking the role himself. Then the difference can be discussed and evaluated. To be constructive, the role-playing evaluation should include discussion of the over-all adequacy of the interaction.

Adding variety to the approach: Role-playing is adaptable to a variety of approaches. As the group progresses in its ability to handle the dynamics of role-playing, it is sometimes advantageous to introduce variations in the role-playing technique. Here are a few that have been proven successful:

1. Pre-structured roles: The roles in this case are pre-structured and pre-practiced by the participants to illustrate some

particular problem or technique.

2. Spontaneous roles: In the classroom, situations often come up that can be handled best spontaneously by role-playing. At the peak of a discussion for example, a student may exclaim, "It can't be done!" "Sure it can," replies the Instructor. "Come here, I'll show you." He then demonstrates through role-playing what he means.

3. Straight role-playing: Here the individual plays himself in a role. This technique is particularly valuable when used in group counseling or as a direct application of a particular structured situation. The student desires practice in applying the technique under evaluation.

4. Case studies or open-end films or stories: Almost any subject or situation can become real-to-life when introduced through the technique of case studies or open end stories or films. Students take the story from where it leaves off and show how they would solve it.

5. Doubling: In this procedure one person repeats what he believes the other is really saying. (Both people play the same role but one plays the double.) Designed to increase sensitivity and reality this technique is effective in overcoming some of the emotional barriers that inhibit honest spontaneity and creativity in the group.

6. Role-switching: In this technique people are asked to "take the other person's place" and see things from "his point of view." This technique is used a great deal in counseling and in structured role-playing as presented in this chapter.

7. Imitation (mirror): The person is allowed to sit in the audience and observe himself being played by others in the group. This allows him to see himself as others in the group see him.

8. Private thoughts (soliloquy): Two people are used to act as one. One person is the other person's conscience and speaks what he thinks the other person is really thinking.

9. The wheel: Here, everyone is given the same problem and is asked to respond to the same question according to the order in which they sit in a circle.

10. Substitution: At any point in the role-playing session it may seem advisable for the Instructor to substitute someone who may be helped into one of the roles.

Role situations for the Institute class: This section deals with actual roles that have been proven successful in a religious setting and which apply to the seven Institute objectives mentioned earlier in this chapter. The roles are outlined in the index on the following page. The basic instructions are included with an outline of the cast needed, the situation for the role, and some observational suggestions for the instructor and the group. It should be remembered that role situations cannot be effective if the Instructor reads them. The basic instructions must be understood and the human dynamics clearly established in the mind of the instructor so he can develop the necessary amount of emotional involvement. The instructor should feel free to add to or delete whatever instructions are included in

these roles so he can meet the situation he has at hand in the best manner.

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Objective I -- Gospel Scholarship

Role I: The Facts About Mormonism and Racial Prejudice

Cast: One male L.D.S. college student, an investigator friend, and one colored male basketball associate.

Situation: The role opens as the three associates sit around a lunch table in the school cafeteria discussing religion.

Instructions:

To the L.D.S. college student: You have been trying for some time now to get your friends on the ball team interested in the gospel. They are a "great bunch of guys" and you feel you would do almost anything to get them into the Church to share what the gospel has to offer them. The only exception is Tom, a colored fellow who tends to be an intellectual rebel. You know he is out to get you because you are a better ball player and he has tried on several occasions to "out-psych" you for your position. He really rubs you the wrong way every chance he gets. Your approach is successful in handling him when you can hit him with the cold, hard facts and play it as cool as you can. Tom chums with one of the fellows, who in your eyes, is tops. This fellow has asked several searching questions about the Church and seems sincerely interested. His friendship with Tom, however, seems to form a barrier. Today you have a chance to talk to them both about religion over the lunch table at school.

To Tom, the Negro: You can't stand the Mormon's "holier than thou" attitude. You used to think it was his ball playing that made

him feel so high and mighty but you were talking to a buddy and you found out that Mormons don't let Negros hold any kind of position in their church. Boy! Does that make you boil. You have cornered this crumb at a table with another ball player and you are determined to "bring him down a notch or two" by exposing his racial prejudice.

To the investigator: You have met an L.D.S. girl of whom you have grown very fond. You are very interested in her and her church. You play ball with an L.D.S. fellow who is just tops as far as you are concerned. You have another ball-playing friend who is a Negro. You were talking to your Negro friend and he said that Mormons don't let Negros hold any kind of positions in their church. You are talking about this at lunch and you want to get the facts.

Evaluation Suggestions

The L.D.S. college student: The following questions may help:

1. Was the L.D.S. college student able to present the facts about the L.D.S. stand on the Negro?

2. Could he speak without bias so that both people understood those facts? Did he feel comfortable as he spoke?

3. Could he put people before defense of the Church or did he defend the Church at the expense of his friends? Was his technique adequate?

Tom, the Negro: The instructor may ask:

1. Did the student understand how a Negro would feel and was he able to put this across to the group?

2. Was he able to "bring the Mormon down a notch or two" or did he come to see the great compassion of the L.D.S. people for people of other races?

3. Was he able to express his concern but at the same time let the L.D.S. fellow explain to his satisfaction, the fact involved?

The investigator: The following questions might be asked:

1. Was the investigator able to express his interest and get the facts from the L.D.S. student?

2. Was he able to maintain an objective role and arbitrate?

3. Was he able to understand and how an investigator would feel and was he able to put this across to his friends?

To the instructor: This Institute objective deals with gospel scholarship. The above role is an evaluating role to see how effectively the student has learned the facts in one particular area of the gospel, and how well he can use these facts in a real-life situation. This is not ment to be the ideal beginning role in the institute class. It is more complicated than should be tried at first. This role also assumes that the student has had opportunity to study the facts involved in the basic questions handled by the role. Pre-study is necessary before a student can handle a role like the one above.

Any number of gospel subjects can be handled in the above manner. It is suggested that the instructor adapt the role to the depth of the class and the maturity of their outlook. One class for example, may be able to introduce another player into the role situation. He

may be a sociologist who may be interested in the sociological implications of the Mormon stand on the Negro in Brazil. The value of such an introduction is that the L.D.S. student is now faced with the challenge of applying what he knows to a variety of situations. Then the group may desire to bring in the political side of the racial question, or any other variety of adaptations. If the situation can not be handled because the facts are not available the role-playing session has provided a powerful motivational stimulus toward gospel scholarship.

Objective II -- Testimony

Role II: Death of a friend

Cast: Mother of a college student who has just died and a friend of the deceased student.

Situation: The best friend of a college student who has just died has come to express his sympathy to the friend's mother.

Instructions:

To the Mother: Your nineteen year old son (or daughter) passed away because of a car accident. The funeral was last week. You have been grieved deeply because of the loss. You are at home and your doorbell rings.

To the friend: Your best friend in college was killed a week ago in an automobile accident. You were very close to this person and had known his family quite well. You are now coming to the friend's

house to express your concern and your personal testimony with regards to death.

Evaluation Suggestions

The basic objective of this role is to measure the ability and depth of the student's feelings about death. Questions might be asked such as:

1. What techniques did the student use to express his (or her) feelings?

2. Did the individuals attempt to do with words what should be done with attitude?

3. Was the student able to express his testimony to the satisfaction of all parties?

To the instructor: The instructor should remember that testimonies are built upon a number of sacred experiences integrated into the person's whole concept of "truth." If the group can be brought to the point of expressing their "testimonies" then the role-playing situation becomes a valuable tool for helping them to learn to use their testimonies for constructive benefit in the everyday world. Thus any situation where a testimony may be of benefit will aid the group in reaching the particular objective sought in this section. The roles in this area also, can be effectively used to aid individuals in making adjustments where their own faith has been shaken. If, for example, a student has just lost his best friend, a role-playing session like this one above may be of great benefit when done on a "straight"

role-playing basis. In this case the person might play himself and express to the group his love for the individual and his faith in the reality of meeting him again in the next life. Another successful approach used in religious classrooms, has been to place the individuals in a pre-structured role where they take the place of individuals in the scriptures who have encountered great testimony building experiences. One such role may be that of Abraham as he takes his son Isaac to be sacrificed. Any number of dynamic stories could be adapted in this way. This tends to give the students a very real-to-life picture of the human dynamics involved in the scriptures.

Objective III -- Personal Living

Role III: The Hostile Neighbor[20]

Cast : The cast consists of a husband, his wife and a female neighbor.

Situation: The situation takes place in the living room. The father just arrived home from work and is questioning the wife about the whereabouts of their four year old son when a knock is heard on the door. It is a very loud, ominous knock.

Instructions: The instructions given to each participant might be as follows:

To the Parents: While the neighbor is out of the room, the parents are instructed that they have lived in this neighborhood for a

[20]This role is adapted for use from Blees, op. cit., p. 4.

couple of years. Most of the neighbors are very friendly and co-operative and have small children of their own. The only problem you've ever had is with the neighbor who lives directly in back of you. She is a woman about forty five years old, childless, and she takes care of her house as though it were a child. You have a four year old son who is quite precocious, but often has antogonized the neighbor behind you. She is so particular about her yard that if even a little piece of paper gets into her shrubs she is out there raising cain.

To the neighbor: You have tried being a good neighbor but some people simply do not take care of their offspring. The family who has moved in behind you is just such a family; they have a four year old monster who is constantly harassing you and giving you a hard time. Last fall you imported some very beautiful Dutch tulip bulbs and spent many laborious hours planting them. One afternoon you went out and found that the little monster had taken his wheelbarrow and shovel, had dug up the tulip bulbs and scattered them "from Genesis to Revelations." You tried to remember that you were a Christian woman and did not light into the youngster at this point.

Early in the spring you had your house repainted. While the paint was still wet Junior, with the same wheelbarrow, came over with a load of sand and began drawing sand pictures in the wet paint. It cost you $72.00 to have the paintings removed by aid of blow torch and more paint. Again, you tried to control your temper.

But today you have lost all control. You have just had a new

sidewalk poured around your house and down the front embankment with four steps. Junior in his galoshes and with that same wheelbarrow has been parading up and down in the wet cement! You are now furious but you do not touch the child for fear of doing him bodily harm and so you rush to the neighbors to tell them to get their child out of your cement. These instructions take place while the parents are out of the room.

Evaluation Suggestions

In the group discussion these points may be evaluated:

1. Is the neighbor able to express hostility in a real vehement manner?

2. Is she hostilly polite? What technique did she use?

3. How did the parents react to the neighbor's hostility?

4. Were the parents able to listen to her complaint?

5. Did the parents recognize the genuine complaint she had though she expressed a great deal of hostility?

6. Did they come to a satisfactory solution, such as removing their son from the cement and paying for the damages?

To the instructor: The instructor should recognize that personal adjustments to living are determined to a great extent by the individual's ability to handle his emotions. There are a number of excellent role's available and any number could be devised that deal with these particular aspects of personal adjustment.

Objective IV -- Social Living

Role IV: The isolate

Cast: Two couples and a single person are the cast for this role.

Situation: The situation takes place at a church social. The group leader has just introduced a newcomer to the two couples.

Instructions: The instructions may be given as follows:

To the newcomer alone: With the two couples out of the room, the newcomer is told: you come from a small country community where everyone knows everyone else. You felt accepted and well-liked among those of your age group. Your parents, however, had decided to move and now that you are in this new, big community, they have insisted that you become involved in the young people's group in your local Ward. It is a large group and you are quite self-conscious. You have heard that these are real "swingers" and that they are quite cliquish. You have come, however, at the insistence of your parents.

To the two couples: While the newcomer is out of the room the two couples are instructed that the fifth person in this role is new. After he has been introduced you are to begin talking to one another and not to him. Do not obviously ignore him and if he asks questions, answer them but do not start a conversation unless he makes the move.

Evaluation Suggestions:

In the evaluation the group may wish to discuss:

1. Was the newcomer able to become involved?

2. What techniques did he use?

3. Was his technique appealing to the two couples?

To the instructor: The instructor may wish to try a variation in technique in this role. If the newcomer has been shy and unable to draw into the circle of friends, the following second set of instructions may be found to be of value:

When the couples come in this next time, draw up your chair like this, (show him how) make sure you hear their names, and then tell them where you came from. Ask them about themselves if they don't offer any information. Try to get involved with them.

Second evaluation: After the second session, the group may ask:

1. How did the reaction of the couples to the newcomer differ in the second session from that in the first?

2. What was the difference in attitude in the newcomer in the second role?

Such an approach gives the shy person practice in the classroom with the very problems that are most fearful to him in real life. The instructor and his group may find it advantageous to design some roles for their own use that are typical in their situation and can aid individuals in obtaining greater social grace.

Objective V -- Church Leadership

Role V: The Sunday School Teacher

Cast: A Sunday School Teacher and a Sunday School Superintendent are the cast for this role.

Situation: The Sunday School Superintendent has been requested by the Bishop to release the Sunday School Teacher.

Instructions: While each person is out of the room, the following instructions should be given to the other:

To the teacher: You are very proud of the fact that you have been asked to teach the age group just below you in Sunday School. You were especially pleased because your girlfriend (or boyfriend) was in the class. You have let it be known to some of your friends that you think its a pretty good deal. You are fairly new at teaching, however, and the kids have been giving you a pretty bad time. You heard that they were a "pretty rough bunch" before you took the class but you never dreamed the situation could get as much out of hand as it has in the last few weeks. You don't want to lose your position because it means so much to you in so many ways. The situation is getting out of hand however, and you don't know what to do. You are called in to a special interview with the Sunday School Superintendent.

To the Sunday School Superintendent: You have been told by the Bishop that you are to release this teacher from his job in the Sunday School. You are not reluctant to do so because you have had a number of complaints about his inability to control the class. You know that the Bishop is going to call him to another position but you are not allowed to mention this. You wish he would just quit.

Evaluation Suggestions: In the evaluation discussion, the group may ask:

1. Was the superintendent able to release the teacher with a genuine feeling of gratitude or did he shirk his responsibility?

2. What techniques did the superintendent use to let him know that he was not being released because of a bad job?

3. Did the superintendent leave a feeling of self-worth with the teacher?

4. Was the teacher able to accept the position of the superintendent and work with him satisfactorily or did he become defensive?

To the instructor: Many problems arise in a lay church organization because people are not properly equipped to handle the interpersonal relationships that are necessary for smooth functioning in any organization. The Institute classroom can become a natural training ground for leadership when real-life situations and the necessary human dynamics are duplicated in the setting of the classroom. Roles are easily obtainable from the class itself or from the experience of the local ward members in handling some of the situations which tend to cause most of the difficulties. It is suggested that a complete manual of these roles be compiled and that members be trained to function in their prespective roles in the ward and and stakes before they are called to fill these positions.

Objective VI -- Courtship, Marriage, and Family Life

Role VI: Double Trouble

Cast: The cast for this role consists of one girl and two men.

Situation: The role opens in the girl's apartment to which she has invited one of the men who works with her, for a chicken dinner.

Instructions: The instructions, given separately to each person, should be something like this:

To the girl: You have come to the city from a rural farming community to attend college and take a part time job. You have been working here for a period of 10 months and during the course of your work you have met a fellow whose company you enjoy very much. You have dated several times and this evening you have invited him over to your apartment for a chicken dinner before you go to the show together.

On every second weekend you drive to your home town where you are met by a young man whom you have been dating all the way through high school. You go to church together and spend the whole weekend with him. You like him very much but this is all it has been.

To man number one: The girl who has been your sweetheart for a number of years has left the rural community in which you live to go to school and to work in the city some miles away. You are very much in love with her but only get to see her every other weekend when she comes home. You have found this to be a very unsatisfactory

arrangement and so unbeknown to her you have come to the city, rented an apartment big enough for you both, found a good job, and picked out the ring. Tonight you are going up to her place to talk very seriously about the business of getting married. The role opens when you are knocking on the door to break this wonderful news to her.

To man number two: At work you have met a girl of whom you have grown more than fond. You have been dating regularly for the past several months and more and more you have become convinced that this is the person who is most meaningful to you. This evening you have a special date with her. She has invited you up to her apartment for a chicken dinner after which you are taking her to the theatre. You have in your pocket an engagement ring and tonight is the night you are going to pop the question.

Evaluation Suggestions: The group might ask:

1. How does the girl try to handle the situation?

2. Does she separate them, try to deal with them realistically, or just pretend it's not happening?

3. How do the men react?

4. Does the girl end up with either of the fellows? Can she make a choice?

To the Instructor: This role is designed to see if the girl can deal with the strong emotions of love effectively. In family and courting experiences, many problems arise because of inability or lack of experience in this area. When the instructor gains sensitivity in this

area he will be able to recognize many ideal role settings in the average Institute group of students. Once again, the only person who has written any sample roles for this type of situation is Blees.[21]

Objective VII -- Counseling

Role VII: Nagging Mother

Cast: The instructor and a student who has a nagging mother are the cast in this spontaneous straight role.

Situation: The situation takes place spontaneously in the classroom where a discussion on family communications has been interrupted by a student who says her mother "nags" her continually. The instructor calls the student up to play the situation "as it happened."

Instructions: The instructor explains to the group that he and the girl will role-play the actual irritating situation. The role-playing session procedes with the girl taking her own part and the instructor taking the part of the mother.

The dialogue: In the actual experience the role went like this:

Instructor: "OK we'll take it from there."

Instructor (Mother): "Just where do you think you're going?!?"

Student: "I'm late - I have to run."

Instructor (Mother): "You come back here and sit down and eat a proper meal!"

21This role was adapted from a similar one by Blees, op. cit., p.25.

Student: "For crying out loud mother! STOP treating me like a child!" (Real emotion showed in the student's reaction.)

Instructor (Mother): "I'm not but I'd like you to have a good mean and I want to know why you were so late getting in last night and where you'll be today."

Student: "That's none of your business. You're always on me -- you don't trust me!"

Instructor (Mother): "Don't talk to me that way. You come in here this minute."

Student: "Then I left. That's pretty close to what happened."

Instructor: "Did I play your mother's part O.K.?"

Student: "Pretty good. She's always babying me."

Instructor: "How 'bout your behavior?"

Student: "Normal."

Instructor: "Do you think the way you responded was normal?"

Student: "Well maybe. She hates not to know where I am and Frank and I are together a lot. I guess she's worried about how serious we are about each other."

Instructor: "What could you have done to improve the situation?"

Student: "I guess I could have explained a few things and maybe she wouldn't worry so much, but I was in a hurry."

The instructor then turned the solution over to the class and it was handled in the context of encouraging better communications. The group made a number of constructive suggestions to the student and

and sympathized with her situation because it was common to several others in the group. The group as a whole, seemed to get a broader perspective because of this quick interaction.

To the Instructor: Almost any role-playing session will have some therapeutic effect if properly and skillfully managed. The potential of handling some of the counseling demands of the Institute Instructor in the classroom is a promising one. It is recommended that a role-playing manual to aid in group counseling techniques be printed for the Institute Instructors and that a regular course be held to train Institute Instructors in spontaneity-creativity role-playing skills during the summer months.

Summary

This chapter demonstrates how role-playing can be used in the classrooms of the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints. It relates the practical experience of the author and others to the objectives of the Institutes of Religion and gives practical insight into the role-playing situations. It discusses the spirit needed in the classroom, the teaching orientations needed, and the specifics of role-playing which tend to fill these needs. Role-playing is presented step by step from the warm-up through to the evaluation. Examples are given in detail so that the Institute Instructor may be able to learn as much as possible before attempting to role-play in the classroom. Recommendations for further study are

included also where appropriate. This chapter demonstrates mainly, a structured role-playing setting, but gives the reader a good variation of techniques to complement the structured approach. A sample role is illustrated showing how to reach each Institute objective through the technique of role-playing. Role-playing already has proven itself effective in teaching in the business world, the therapeutic world, and the educational world, and it is just beginning to be used with promising results in the religious educational setting.

CHAPTER V

SUMMARY AND CONCLUSIONS

A. Summary

Role-playing was selected as a group teaching technique which seemed potentially able to aid the Institute instructor in the Church of Jesus Christ of Latter-day Saints to better reach some of his stated objectives. An exhaustive literature review was undertaken and all related available articles were classified on a literature review chart. The chart showed twelve classifications related to the Institutes of Religion and each article or book was placed under those categories into which it fit best, according to the criteria set up for this study. Each work reviewed was annotated and placed according to alphabetical order by author. A summary of the findings contained in these writings was then presented with an orientation toward the religious educational setting. A detailed, practical chapter on applications and insights then was formulated to illustrate "how" and to be used by the L.D.S. Institute instructor. A variety of successful role-playing approaches were adpated for use in the Institutes. This adaptation was made by using the objectives of the Institutes as the primary objectives of the role-playing sessions. Several recommendations for further study and expansion were made where role-playing might be of further aid to the Institute instructors.

Chapter I: The Problem. Several studies on the effectiveness of the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints showed a need for greater emphasis on "action-oriented" teaching techniques.

These studies suggested that improvement could be made in areas such as "effective communication, creative or expressive activity, and interpersonal activity."

Chapter II; Literature Review. A survey of literature on role-playing was made by checking all available indexes and bibliographies on the subject at four university libraries: University of California at Irvine, University of Southern California, University of California at Los Angeles, and Brigham Young University. Each article was read and annotated. A literature review chart was constructed with twelve categories. The first five of these categories classified role-playing according to convenience for the religious educator. These categories included: (I) studies which related to a religious orientation most directly; (II) studies which relate to group teaching techniques and help explain how role-playing relates to group teaching theory; (III) studies which give examples of role-playing and show its applications to various settings; (IV) studies for more advanced or therapeutically specialized uses of role-playing; and (V) studies which evaluate role-playing. The last seven categories parallel the seven objectives of the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints. They were classified under the headings (1) religious education; (2) testimony; (3) personal living; (4) social; (5) church service; (6) courtship, marriage, and family life; and (7) counseling. Each of these categories was explained and a criterion established for the classification process. Then each article was placed in that category into which it fit according to the criteria. A brief

statistical summary was made showing the numerical weight of the literature. It was found that most of the literature reviewed in this study was written with a counseling orientation. The articles reviewed were placed in alphabetical order by author and numbered for easy identification from the literature review chart. Articles not available or unable to meet the criteria for placement on the literature review chart were not included in the bibliography.

Chapter III: Toward a Concept of Role-Playing. The role-playing literature showed a heavy emphasis on creative activity. The concepts, philosophies, and history of role-playing were discussed from the industrial, psychological, and religious viewpoint. Dynamic contributions were found in industry where leadership and management trainers claim role-playing is just beginning to reach its potential as an educational tool. From the fields of psychology and psychiatry, where role-playing had its conception, the developments of sociodrama and psychodrama are heralded by every type of therapist because of their applicability, depth, and constructive contributions to personal adjustment. In religious education, role-playing has been used only in the last few years and already has gained some ardent admirers who proclaim it to be the "teaching technique of the future" for religious educators. The literature showed a lack of valid experimentation or reliable measurements of the effectiveness of role-playing under controlled conditions. One other difficulty mentioned in the literature was that few instructors are qualified to use role-playing effectively. Greater emphasis on measurement and training are suggested.

Chapter IV: How to Role-Play in a Religious Setting. The practical application of role-playing to the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints was demonstrated in detail by applying the structured role-playing technique to each of the objectives of the Institutes. The atmosphere necessary for effective role-playing was discussed. The need for creativity and spontaneity were discussed from a Latter-day Saint orientation. Role-playing was presented in a step-by-step sequence which included the following: warm-up, presentation of a sample role, keeping it simple, keeping in the present, choosing the participants, instructing the participants, cutting a role, evaluation of the role-playing session, and a special section of role situations for the Institute class. In this latter section a sample role was included for each of the seven objectives of the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints.

The thesis demonstrated the practicality, adaptability, and versatility of the role-playing technique to the L.D.S. Institute instructor.

B. Recommendations for Further Study

Recommendations were made for further study in these areas:

1. It is recommended that a handbook be printed and made available to Institute instructors throughout the Church, illustrating the effective role-playing techniques.
2. It is further recommended that the Department of Education of the Church of Jesus Christ of Latter-day Saints establish a regular training program at Brigham Young

University to be conducted each summer for teachers interested in training in role-playing techniques. Such a course should:

a. Give information as to what role-playing is,

b. Review the literature available which illustrates the various techniques developed in the field of role-playing,

c. Give teachers the opportunity to develop roles for their religious settings and allow them to practice until a professional degree of expertise is achieved.

d. Aid teachers in developing a philosophy of education that includes more student-oriented teaching techniques.

3. It is also recommended that encouragement be given to further development of Church-related "sample" roles. Such roles need to be made readily available to Institute instructors who have been adequately instructed in their proper use within the objectives of the Institute program.

4. It is also recommended that objective and reliable evaluation studies be encouraged to determine the effectiveness of roleplaying in areas directly related to the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints.

C. Conclusions

In conclusion, the literature on role-playing indicated that this

particular teaching technique has been effectively applied as an aid in reaching objectives similar to every objective of the L.D.S. Institutes of Religion. The adaptability of the role-playing technique was demonstrated and recommendations for further study were made. Role-playing seems destined, with proper training of instructors, to become one of the "teaching techniques of the future."

BIBLIOGRAPHY

ROLE-PLAYING LITERATURE REVIEW

The following bibliography consists of an alphabetical listing of each of the writings reviewed in the literature review chart in chapter two, as well as detailed annotations of the contents of each writing. The writings are arranged in order by author and are numbered for convenient classification on the literature review chart. Some important writings were not available at the time of the literature classification and yet were too important, in the opinion of this author, to be left out of the bibliography. For this reason a second, suplimentary bibliography is included which does not constitute itself as a practical part of the literature review chart but which contains writings used in some way in this thesis.

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ROLE-PLAYING LITERATURE REVIEW

1. Ablesser, H. "'Role Reversal' in a Group Psychotherapy Session," Group Psychotherapy, 1962, XV, 321-325.
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2. Ackerman, M. & Ackerman, Sylvia. "Emergency Psychodrama for an Acute Psychosomatic Syndrome," Group Psychotherapy, 1962, XV, 84-88.
   A one-session episode illustrates how various psychodramatic techniques were used to alleviate psychosomatic symptoms developed under conflict. Varying techniques were used in rapid sequence to prevent the patient from mobilizing resistance.

3. Anonymous. "Industrial Psychology Pays in This Plant," Dun's Review & Modern Industry, 1948, XVI, 67-68.
   Dr. Alfred J. Marrow, a psychologist and president of the Harwood Corporation, uses modern psychological techniques in running his company. Examples are given of how role-playing is used for the purpose of better communications and problem solving.

4. Anonymous. "Act It, Learn It," Business Week, April 9, 1949, 96-103.
   Role-playing, a form of "let's pretend," uses no script and has no rehearsals. To improve social skills, foremen need lots of practice, which role-playing can provide. The American Type Founders Company is one of the first organizations to have used industrial role-playing. The general phases are: (1) foremen meet to set up principles of behavior, (2) a foreman-in-training is briefed on a sample problem, (3) two workers meet this foreman and act out the problem, (4) recordings are made, and (5) there is a post-role-playing discussion session.

5. Anonymous. "Acting That Teaches How to Handle People," Dun's Review & Modern Industry, 1949, XVII, 50-52.
   Role-playing has long been used as a demonstration and training method in sales development. Its value depends on the dictum that we learn best by actually doing. Everybody is aware of things he knows how to do but still cannot do them. In using

role-playing for training, the situation should be realistic, just hard enough to be difficult to solve. Role-playing is a superior procedure for getting messages across and is much superior to written language for avoiding equivocality of meanings. Role-playing has value in helping to understand how others think and feel which is the beginning of good morale in industrial leadership.

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9. Anonymous. "Role-playing," Industrial Distribution, Sept. 1957, 113-136.
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Argyris covers the general purposes of role-playing, including a definition; where it can be used; a point-of-view about its value; and why role-playing is valuable in re-education; how to prepare for role-playing, including getting problems out on the table, and getting the members to want to experience a change; how to define the skit and role-playing, how to help the group to observe, evaluating role-playing and replaying roles. The last section contains suggestions for the practical use of role-playing as a training technique and covers the areas of resistance, and

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In role-playing in the home the psychodramatic theater is the house, the players are the child and his parents. The scenes are everyday, ordinary ones such as working out a conflict or giving instructions of the kind occurring during socialization. The goals are to quicken social learning, to further systematic knowledge of socialization, to increase spontaneous reactions and to have fun. Blake feels psychodrama: (1) makes it possible to sense the child's world; (2) develops the child's sensitivity by helping him see and experience the world from many different views; and (3) hastens the learning of new social skills.

23. Blansfield, M. G. "Consider 'Value Analysis' to Get the Most Out of Role-playing," Personnel Journal, 1953, XXXIV, 251-254.

Role-playing can be relatively ineffective unless "value analysis" is used. Some system of identifying and rating important variables of role-playing should be used. On the basis of experience with training groups, the author found 15 areas for evaluation.

24. Blansfield, M. G. "Role Playing as a Method in Executive Development," Journal of Personnel Administration and Industrial Relations, 1954, I, 131-135.

Role-playing has three major purposes: changing of behavior, giving of information, and the learning of techniques for problem-solving.

25. Blansfield, M.G. "Role Playing: A Suggested Method of Introduction to Training Groups, " Journal of the American Society of Training Directors, 1957, XI, (1), 19-22.

Resistance to role-playing is usually based on insecurity or the fear of ridicule. However, the stress and tension of participation is an aid to learning if handled properly. The writer suggests these rules:

1. Don't formalize and frighten.
2. Avoid terms as "role-playing" and "psychodrama".
3. Get group relaxed, and don't force role-playing.
4. Avoid too many preliminaries.
5. Use multiple role-playing first, getting whole group to work in pairs.
6. Use a written problem.
7. Use team observers.
8. Use buzz groups for discussion.

26. Bobroff, A. J. "Religious Psychodrama," Group Psychotherapy, 1963, XVI, 37-38.

Religious psychodrama deals with personal problems associated with religious feelings. A characteristic session is presented in which a woman asked the question, "Why doesn't God answer people's prayers?" The director obtained a specific instance and set up a psychodramatic scene. Role reversal and other psychodramatic techniques were used followed by group discussion.

27. Boguslaw, R. & Bach, G. R. "Work Culture Management in Industry: A Role for the Social Science Consultant," Group Psychotherapy, 1959, XII, 134-142.

The special conditions of a formally organized work environment and the objectives and operations of social science consultants working within these industrial frameworks are discussed. Through the use of role-playing techniques, work group members are given an opportunity to understand and discuss the inadequacies of their previous behavior. Role-playing is more effec-

tive when the group includes members familiar with the definitions of the appropriate goals, roles, and activities for the group.

28. Borgatta, E. F. "Analysis of Social Interaction: Actual, Roleplaying, and Projective," Journal of Abnormal and Social Psychology, 1956, XL, 190, 196.
A group of subjects were evaluated in terms of actual behavior, role-playing behavior and pencil and paper tests. When relationships between the three situations were analyzed, it appeared that predictions from tests to actual or role-playing behavior were weak, and that considerable caution should be exercised in attempting to predict from verbal to action behavior. On the other hand, role-playing appeared to give the same kind of information that was obtained from observations of unrehearsed actual behavior.

29. Borgatta, E' F. " Analysis of Social Interaction: Actual, Roleplaying and Projective," Journal of Abnormal and Social Psychology, 1955, LI, 394-405.
It was found that role-playing observations correlated more closely to real-life behavior than the would-be interview, or objective tests, or projective tests. A short bibliography is included for other studies done up to 1955 in this particular area.

30. Boring, R. O. & Deabler, H. L. "A Simplified Psychodramatic Approach in Group Therapy," Journal of Clinical Psychology, 1951, VII, 371-375.
Simplified psychodrama does not require a stage. Besides the director-therapist, two persons are needed to play make and female auxiliary roles. Occasionally auxiliary roles may be played by patients themselves. The authors present structured situations they have developed around basic problem areas more or less common to all patients. Group discussions initiated and stimulated by the director of the group follow the session. Simplified psychodrama: (1) provides an opportunity for patients to work through unresolved problems and conflicts;(2) provides an opportunity for patients to share their private world with others; (3) presents a unique learning opportunity; (4) brings an awareness of the commonality of problems and life situations; (5) is a bridge between hospital and outside world adjustment.

31. Bour, P. "Psychodrama in a Psychiatric Hospital in France," Group Psychotherapy, 1962, XV, 305-311.
Psychodrama appears especially valuable with schizophrenic patients, allowing a means of communication as well as providing the therapist with diagnostic information.

32. Bradford, L. P. "Supervisory Training as a Diagnostic Instrument," Personnel Administration, 1945, VIII, 3-7.
Supervisory training necessarily contains diagnosis. Using role-playing as an auxiliary method, the author found that because acting is spontaneous, attitudes are revealed. Techniques of handling problems are well-illustrated in this manner. Participants tend to choose problems meaningful for them.

33. Bradford, L. P. & Lippitt, R. "Role Playing in Supervisory Training," Personnel, 1946, XXVII, 358-369.
While training in industry has been remarkably successful in affecting work skills, it has been unsuccessful in changing the human relations ability of supervisors. "...exhortations will never transmit the finger dexterity essential to operate a typewriter but we evidently feel a foreman can be taught to handle situations...." A protocol of a typical training session is given. The role-playing director's skill depends on his ability to make good selections of scenes, setting of the scenes to develop what is important, knowing when to cut off action, and ability in leading post-role-playing discussion.

34. Brandzel, Rose. "Role Playing as a Training Device in Preparing Multiple-Handicapped Youth for Employment," Group Psychotherapy, 1963, XVI, 16-21.
Role-playing is an effective method of preparing youths to get and hold jobs. Opportunities are provided by this method for gaining missing life experiences. Practice for requirements and demands on job situations is obtained. Role-playing helps to establish adequate behavior patterns and verbal responses. In addition, this procedure helps to develop personal confidence and competence.

35. Broaded, C. H. "A Statement of the Practical Application of Role Playing as a Training Device," Sociometry, 1951, XIV, 69-70.
Role-playing supplemented by "how to" material is superior to a procedure which concerns itself only with human relations interactions.

36. Bromberg, W. "Acting and Acting Out," American Journal of Psychotherapy, 1958, XII, 264-268.
Acting-out is discouraged in psychoanalytic treatment because it represents resistance to recovery of unconscious memories in the transference relationship. On the other hand, acting and acting-out are integral parts of psychodrama. Bromberg speculates that activity, by which is meant both acting and acting out, as it occurs in psychodrama, comes closer to the motive value of object-words representing original emotional experience

than verbal interpretations of behavior, thus pointing to a need for an increase of action methods in psychotherapy.

37. Bromberg, W. & Franklin, G. H. "The Treatment of Sexual Deviates with Group Psychodrama," Group Psychotherapy, 1952, IV, 274-289.
A program was undertaken at Mendocino State Hospital involving seventy-five patients convicted of sexual offenses, ranging from incest to lewd and lascivious conduct. A sequential description of the eighty-one sessions, dividing the program into four phases is given. In the early phase, or warming up period, anxieties emerged. The middle phase was dominated by the emergence of dependency reactions. The next phase, was characterized by an increase of acting-out behavior and more portrayals of individual problems. The seventy-sixth session marked the beginning of the final phase, in which ambivalent feelings and finally, reality appreciation, prevailed.

38. Bronfenbrenner, U. & Newcomb, T. M. "Improvisations -- An Application of Psychodrama in Personality Diagnosis," Sociatry, 1948, I, 367-382.
A discussion of the use of role-playing for testing as used by the Office of Strategic Services during World War II. In addition to judging participants, judges were themselves also judged for capacity to evaluate others. The "cases" or "plots" were modified in many cases to suit individuals, being tailor-made for their personalities and individualities. Similar procedures were used in a study to predict successful clinical psychologists for the Veterans Administration. In testing, verbal content, character of voice, and bodily movements were considered important variables. A standard set of six common human conflict situations is also outlined.

39. Bruck, M. "An Example of the Use of Psychodrama in the Relieving of an Acute Symptom in a Psychiatric Children's Clinic," Group Psychosotherapy, 1954, VI, 216-221.
A case study of an eight and one-half year old boy with tics and a partial paralysis of his upper right arm is presented. Symptoms appeared almost immediately following a vaccination. To achieve the goals of anxiety and tension relief, psychodrama was selected because of its facility (1) for making a quick supportive relationship, and (2) discharge of tension. When the patient was sufficiently warmed up, role-playing and role-reversal techniques were employed to reenact the vaccination. Finally, the patient role-played the traumatic scene. This appeared to allow patient to discharge many of his accumulated tensions and fears as they related to the specific traumatic experience. The tic and partial paralysis disappeared. An eighteen-month follow-up indicated patient continued to be symptom free as well as

reverting to his normal pre-vaccination behavior.

40. Buck, Betsy. "Psychodrama of Drug Addiction," Group Psychotherapy, 1952, IV, 301-321.
Buck presents a transcript of a psychodrama session conducted by J. L. Moreno with a drug addict; other addicts serving as auxiliary egos. The therapist brings the group discussion from the specific to the general, from individual problems to consideration of the society in which these problems were born and to which the members will return.

41. Burns, R. K. & Corsini, R. J. "The IDEAS Technique," Group Psychotherapy,
The IDEAS technique has five parts: I - The Introduction in which the conference leader lectures on the problem; D - a role-playing Demonstration by trained assistants, or members of the group; E - an Enactment by members via multiple role-playing; A - action, or the demonstration to the group by subgroups of what they have done; and S - Summary, the leader's final integration of the session.

42. Butts, W. M. "Psychodrama with Students and Their Wives," Group Psychotherapy, 1962, XV, 55-57.
The use of role-playing as an aid in helping college students with adjustments in marriage is discussed. Several advantages of this technique are reported.

43. Calhoon, R. P. "Role Playing as a Technique for Business," Michigan Business Review, 1950, II (6), 29-32.
Role-playing has been used semi-formally for sales training for many years. Among its values revealing how lines of reasoning sound in practice, anticipation of problems, helping to make timing more effective, etc. Role-playing attacks the problem of attitudes more directly than any other method. Among its advantages are that it uses down-to-earth situations, helps to develop practical solutions, and brings out weaknesses in any human relations problem.

44. Carp, E. A. D. E. "Psychodrama," Psychotherapie Medical Psychologie, 1954, IV, 163-170.
Through psychodrama the individual is able to perceive the less personal, more social aspects of his problems; his built is lessened and his perspective is increased through objectification of feelings. In degree of spontaneity, psychodrama seems intermediate between natural child play and psychoanalytic play techniques. It is of particular value in preparing a person for individual psychotherapy.

45. Cartenson, B. "The Auxiliary Chair Technique," Group Psychotherapy, 1955, VIII, 50-56.

Short term role-playing was employed in a research program to help change the behavior of rejected or "left out" children. The procedure included sociometric and observational data which served for planning the first one-hour therapeutic session. A second observation, plus the report of the first session of role-playing, served for planning the second session. Sociometric measurements and observations were used to measure change. A chair was used in the place of an auxiliary ego. The two role-playing sessions included the following sequential steps: (1) introducing the game and discovering safe areas; (2) eliciting feelings behind behavior; (3) discovering causes of behavior; (4) determining how others feel about the behavior; (5) helping others change behavior; (6) changing own behavior; and (7) intention setting.

46. Chase, Philip. "A Report on Religious Psychodrama," Group Therapy, 1965, XVIII, 177-190.

A resume of a six-week period of religious psychodrama conducted once a week with one-and-one-half hour sessions. Deals with technique of warm-up, individual reactions, and leader reactions, and specific role principles.

47. Cheney, S. L., Walker, A., and Wood, J. C. The Church, Its History and Mission, Salt Lake City: Latter-day Saints Department of Education, 1952.

A history of the Church of Jesus Christ of Latter-day Saints, which outlines the basic objectives of the Church for the L. D. S. Department of Education.

48. Cartwright, Dorwin, & Zander, Alvin (eds.). Group Dynamics: Research and Theory. Evanston: Row, Peterson & Co., Second Edition, 1960, 642 pages.

A choice collection of articles by action-oriented researchers which illuminated in a systematic way, aspects of group formation, structure, pressures and standards, and goals and leadership.

49. Casteel, John L. (ed.) Spiritual Renewal Through Personal Groups, New York: Association Press, 1957. 220 pages.

Report on the effect of small groups in a religious setting. The author shows the advantages of group-teaching techniques, including role-playing. A pioneer development in religious education.

50. Cohn, B., Ohlsen, M. M., & Proff, G. C. "Roles Played by Adolescents in an Unproductive Counseling Group," Personnel Guidance Journal, 1960, XXXVIII, 724-73.

Role-playing was used as an effective tool to identify and aid in overcoming barriers with adolescents in an unproductive counseling group.

51. Cohen, J. "The Technique of Role-Reversal: A Preliminary Note," Occupational Psychology, 1951, XXV, 64-66.
Role-reversal is a technique which helps "A" decide whether "B" really understands him and which helps "B" learn whether he can restate "A's" propositions to "A's" satisfaction. The author claims that "the effort to understand is the beginning of reconciliation" and recommends role-reversal for such purposes.

52. Corsini, R. J. "The Method of Psychodrama in Prison," Group Psychotherapy, 1951, III, 321-326.
Three basic steps in organizing psychodrama in a prison are: (1) the formation of effective transference with natural leaders; (2) the formation of a core; (3) the addition of new members to the core group. Early sessions should be spent in general theoretical discussion, mutual introductions, role-playing and sociodrama, for the purpose of enabling members to know one another better. Complete freedom to leave the group exists, and periodic weeding out, either by the group as a whole or by the therapist must be done to eliminate those who will not participate, those who are so maladjusted as to threaten the group, and all those who are unadaptable. Preliminary sessions approach open-confessional methods of the Oxford movement. Following four or five preliminary sessions, the director explains the purpose of psychodrama and how to participate in it. Psychodrama is an effective psychotherapeutic approach in a penal institution, since it penetrates surface feelings, difficult to accomplish with other techniques in this setting.

53. Corsini, R. J. "Psychodramatic Treatment of a Pedophile," Group Psychotherapy, 1951, IV, 166-171.
This is a cast study of a prisoner participating in a psychodrama group at San Quentin Prison. The location of what appeared to be the source of the subject's difficulties was determined during the fifth reenactment of the same scene involving the subject and his father, in which the relationship that existed between them began to become apparent to the subject and other group members. The subject subsequently associated the crime with hidden feelings he had toward his father. The psychodramatic techniques employed appeared to facilitate overt expression of hostility toward the father which had the subsequent effect of producing insight.

54. Corsini, Raymond J. Methods of Group Psychotherapy, New York: McGraw-Hill Book Company, Inc., 1957. 251 pages.
The best single volume review of the literature on group psychotherapy with the author's own views included.

55. Corsini, R. J. "Immediate Therapy," Group Psychotherapy, 1952, IV, 322-330.

Since psychodrama is quick and cheap, it is of greater social value than psychoanalysis. In conducting psychodrama, one is doing individual therapy in a group situation, which involves establishing a common bond of understanding and self-direction of the subject. The therapist should strive to achieve a peak of emotional effect, within the subject's limit of tolerance but beyond the threshold of control. Some therapeutic principles are: attempt rapid therapy, precipitate anxiety and then refuse to reduce it. Solutions irradiate to various areas, in terms of goal direction.

56. Corsini, R. J. "The 'Behind Your Back' Technique in Group Psychotherapy and Psychodrama," Group Psychotherapy, 1953, VI, 102-109.

Group therapy should be natural in form. The natural way for a group of people to discuss an individual is to gossip "behind his back." If a gossip group discusses an individual, and the individual discussed overhears the conversation, this would be a natural means of human interaction for therapeutic purposes. The "behind the back" method goes as follows: A subject volunteers. He discusses any problem, speaking about ten to thirty minutes. The subject then "goes out of the room" psychologically but not physically by retreating behind a screen, or by simply turning his back to the group. Each member of the group is urged by the therapist to make a comment about the "absent" member, and a discussion develops. The subject later "returns" for further discussion.

57. Corsini, R. J. "The Role Playing Technique in Business and Industry," Chicago: Industrial Relations Center, Occasional Paper No. 9, (April) 1957.

Role-playing has three major uses: diagnostic, training, and instructing. There are a variety of procedures available which call for a sensitive well-trained leader for success. Some procedures and typical cases illustrated.

58. Corsini, A. J. "Psychodrama with a Psychopath," Group Psychotherapy, 1958, XI, 33-39.

A training school inmate who was diagnosed as a "primary psychopath," escaped and stole a car. Pursued by the police, he crashed, but was uninjured. When the subject returns to the therapeutic group, a psychodramatic session which consisted of four scenes in which the subject "crashed," was "killed," his "body" identified by his parents, and "burial" took place. No post discussion occurred. A follow-up showed a remarkable, beneficial behavioral change. Psychodrama appears to be an effective means of communicating messages to individuals diagnosed

"psychopath," enabling such individuals to attain an emotional understanding of their problems.

59. Corsini, R. J. "Role Playing: Its Use in Industry," Advanced Management, 1960, XXV (2), 20-23.
Role-playing has three primary functions: to train (by experiencing); to instruct (via observation); and to evaluate (through critical observations). Its essential value lies in the simultaneous use of the three primary modalities of action, thought, and emotion, which makes a role-playing situation holistic, spontaneous, and natural. A case example of the use of role-playing in training of an executive is cited.

60. Corsini, R. J. & Putzey, L. J. Bibliography of Group Psychotherapy, Beacon, N.Y.: Beacon House, 1957.
A bibliography of approximately 1700 items about group psychotherapy, including several hundred about psychotherapeutic role-playing (psychodrama). A number of articles about group procedures in industry are indexed.

61. Corsini, R. J. & Howard, D. D. "Training Through Roleplaying," Concept, 1960, II (1), 43-46.
Role-playing permits participants to practice reality, thus helping them to attain higher levels of on-the-job functioning through self-criticism and comments by others which increase a person's awareness.

62. Corsini, R. G., Shaw, M. E., & Blake, R. R. Roleplaying in Business and Industry, New York: The Free Press of Glencoe, Inc., 1961.
An excellent book of 246 pages covering the background, techniques, applications to industry, case materials, and annotated bibliography.

63. Drews, R. S. "Psychodrama in Private Practice," Group Psychotherapy, 1952, V, 70-72.
A patient with "writer's cramp" had been in various forms of psychotherapy, psychoanalysis, medical, and osteopathic treatment. Each of these methods was ineffective. The aptient, a court clerk for the past twenty years, had been dealing with the same judge. Through the use of role reversal, the patient was able to see how he viewed the judge, his reactions to this individual, and his position as court clerk. His "writer's cramp" disappeared during the psychodrama session. Follow-up indicated no recurrence of the symptom. The patient also reported a more satisfying relationship with the judge.

64. Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1952.
A compilation of doctrinal truths and revelations of the Church of Jesus Christ of Latter-day Saints.

65. Douglass, J. Group Workshop in the Church, New York: Associated Press, 1956.
Methods of using group-teaching techniques are discussed as experienced in a religious setting. Prayer groups are specifically emphasized.

66. Douglass, Paul F. The Group Workshop Way in the Church, New York: Associated Press, 1956, 174 pages.
How group work methods enable persons in the church to grow spiritually, discover their unique role and gifts, and develop leadership potentials.

67. Ditz, Gerald W. "Role Theory Applied to Life Insurance Selling," Group Psychotherapy, 1965, XVIII, 17-26.
Role-playing becomes a vehicle by means of which the participants become aware of their problems and are enabled to find spontaneous solutions. This heightening of self-perception and self-improvement is used as an aid to creative selling.

68. Driver, Helen Irene, et al. Counseling and Learning Through Small Group Discussion, Madison, Wisconsin: Monorna-Driver Book Company, textbook edition, 1963, 464 pages.
Two works under one title: the first part is the author's discussion of multiple counseling, philosophy, and methodology; the second, a symposium to which 37 professional writers contribute.

69. Dunn, Paul H. You Too Can Teach, Bookcraft, Inc., Salt Lake City, Utah, 1962.
A "how to" book for laymen and religious educators which illustrates modern teaching orientations, including role-playing.

70. Eddy, Edward D., Jr. The College Influence on Student Character, Washington: American Council on Education, 1959.
This study has some practical advice for the teaching of religion in the campus atmosphere. The general principles should be applicable to all religious educational groups.

71. Eliasoph, E. "A Group Therapy and Psychodrama Approach with Adolescent Drug Addicts," Group Psychotherapy, 1955, VIII, 161-167.
The value of group psychotherapy with drug addicts is discussed with exerpts of some sessions. Psychodramatic techniques

enable the therapist to get fuller expression of feelings, attitudes toward self, toward others, toward treatment, and encourage freer interaction between group members. Psychodrama proved beneficial in enabling addicts to gain greater awareness of distortions and expectations in interpersonal relationships. The therapist assigned roles to members in situations ranging from interplay between mother and patient in various anxiety-provoking situations, to negotiations with a "pusher" when looking for drugs, to attitudes and feelings when taking drugs.

72. Eliasoph, E. "Concepts and Techniques of Roleplaying and Role Training Utilizing Psychodramatic Methods in Group Therapy with Adolescent Drug Addicts," Group Psychotherapy, 1955, VIII, 308-315.
Role-playing to accomplish the goal of helping drug addicts, is discussed. The author concludes that role training techniques in group therapy have proven effective in reproducing the sense of urgency and reality of the real-life situations. Individual therapy has proven insufficient in handling drug addicts.

73. Eliasoph, E. "A Group Therapy-Psychodrama Program at Berkshire Industrial Farm," Group Psychotherapy, 1958, XI, 57-62.
At the Berkshire Industrial Farm a group psychotherapy-psychodrama program has been used for one and one-half years. This program has proven effective in: (1) socializing isolated individuals; (2) facilitating expression of feelings; (3) giving boys an opportunity to learn what the other fellow is thinking about; (4) affording youngsters an opportunity to test the reactions of adults, and to relate to them in a permissive, non-threatening atmosphere; (5) facilitating staff understanding and rapport; (6) establishing greater, "esprit de corps" in the total institutional setting.

74. Enneis, J. M. "A Note on the Organization of the Ste. Elizabeth's Hospital Psychodrama Program," Group Psychotherapy, 1951, III, 253-255.
The patient program divides itself into four major sections: (1) the acute group; (2) continued therapy groups (sick from 5-35 years), (3) psychopaths (sex) (4) patients ready to be discharged. Emphasis is placed on attitudes to be met in the family, job, social, and community settings. Role practice and training are used as indicated. In groups where the parents, who are invited, do not attend, auxiliary egos are used. Enneis also discusses a psychodrama training program for the staff.

75. Enneis, J. M. "Establishing a Psychodrama Program," Group Psychotherapy, 1952, V, 111-119.
Job descriptions of the psychodramatist, assistant to the

psychodramatist, and psychodrama technician are given, as well as details of a psychodrama theater including measurements, surroundings, stage lighting, furniture and seating. In selecting patients, diagnosis is of no consequence. It is important to have a favorable sociometric structure into which the patient may fit. Recording equipment is advisable.

76. Fantel, E. "Psychodrama in the Counseling of Industrial Personnel and in a Veteran's Hospital," Sociatry, 1948, II, 384-398, 47-64.
Role-playing was used in an industrial situation where management - employee tensions were present. By acting out various situations, better understanding of the personalities of three salesmen were determined, and a clearer understanding of the problems involved was obtained.
Psychodrama was used with ex-servicemen patients who shared a specific problem -- anticipated difficulty with their wives or fiancees. Each session was devoted to the problem of one patient, while the others listened or acted as auxiliary egos.

77. Fein, Leah G. "Psychodrama in the Treatment of Disciplinary Problems," Group Psychotherapy, 1962, XV, 147-153.
In disciplinary situations where the rules broken cannot be defined with precision, where infringements involve emotions, attitudes, and value systems, role-playing is a valuable tool. Many different feelings, attitudes, and value systems can be played out in the open so that all participants get a clear view of the dynamics of the individuals involved. A cast-study illustrates the use of psychodramatic techniques when a teacher is faced with a disciplinary problem.

78. Fein, Leah G. "The Use of Psychodrama to Strengthen Self-Concepts of Student Nurses," Group Psychotherapy, 1963, XVI, 161-163.
Student nurses were having difficulty relating to the children, parents of children, and nurses' aides, being either too dogmatic, controlling or permissive. In addition, the students generally griped and complained about everything and everyone. Fein felt that students were uncertain and anxious about their roles, status, and responsibilities, which led them into defensive behaviors that resulted in ineffectual ward functioning. A group dynamics program was initiated which was held for one hour each week to help the students clarify their identities and roles, become more aware of their feelings and learn how to handle these feelings constructively. Interpersonal conflict situations were illustrated through sociodrama. Intrapersonal conflicts were treated by psychodrama. The general consensus of the hospital staff was that the students rapidly improved in relationships with patients, parents of patients and with

co-workers. A summary of common problems peculiar to student nurses which emerged from these sessions is offered.

79. Fink, A. K. "The Case for the 'Open' Psychodramatic Session: A Dialogue," Group Psychotherapy, 1960, 94-100.
Fink raises questions concerning public psychodramatic sessions. Does the lack of confidentiality afforded the protagonist in an open psychodramatic session violate profession ethics? Fink states it is ethically necessary for participants to be properly oriented and allowed freedom of choice to participate. Despite the director's control, the subject may reveal more personal material than intended. This is a risk always involved in psychodrama. For subjects who disclose problems which require more treatment than a single session, an open session serves as an impetus to seek further treatment.

80. Fink, A. K. "The Democratic Essence of Psychodrama," Group Psychotherapy, 1963, XVI, 156-160.
Basic to democracy is respect for the worth and dignity of individuals and groups. In role-playing, the director, as a democratic leader, facilitates the process by which the group locates, explores, and then attempts to resolve problems.

81. Foley, A. W. "Extemporaneous Role Playing: Its Several Advantages," Personnel Journal, 1955, XXXIV, 177-180.
Extemporaneous role-playing is described as situations written on cards, given to subjects to read for one minute and then to be acted out for two to three minutes, has some advantages over "rehearsed" role-playing which tends to be superficial and artificial. After the role-playing, short discussions are held. This method is valuable in warming up a new group.

82. Franks, T. W. "A Note on Role Playing in an Industrial Setting," Group Psychotherapy, 1952, V, (59), 63.
A description is given of the use of role-playing in an industrial problem which revolved about poor communication and ineffective managing techniques. Attitudinal changes occurred rapidly with better relationships resulting.

83. Franks, T. W. "Project-Centered Group Treatment," Group Psychotherapy, 1959, XII, 161-165.
A case history of an industrial problem having to do with morale is recounted. First, out of a plant population of 1,000 employees, a total of 120 were located who were natural leaders by asking employees "who do you think I should talk to . . .?" These 120 people were formed into twelve groups of ten each. Each group met weekly. Care was taken to have a heterogeneous grouping. At the end of the sessions, in each of the ten groups,

a decision was made to accept a plan previously rejected by the employees, which had been the original purpose of the meeting. Role-playing was used during the sessions to point out how the plan would work.

84. French, J. R. P. "Retraining an Autocratic Leader, " Journal of Abnormal and Social Psychology, 1944, XXXIX, 224-237.
A discussion of the retraining of an ineffective, autocratic leader of a boy-scoutmaster training program. Through role-playing before a group of other leaders and by means of discussion, this formerly dull and rigid trainer became more flexible. A protocol of a session is given in illustration.

85. French, J. R. P. "Role Playing as a Method of Training Foremen," Sociometry, 1945, VIII, 410-422.
Stenographic notes of the handling of an actual problem in foremen training are presented in this article. Role-playing's advantages for industrial training is that it is flexible, realistic, stimulates participation, involvement, and identification. It helps trainees by providing concrete realistic situations, enables the trainer to give immediate coaching, permits diagnostic observations, and leads to sensitivity training.

86. Godeene, Ghislaine D. "Outpatient Adolescent Group Psychotherapy: II. Use of Co-Therapists, Psychodrama, and Parent Group Therapy," American Journal of Psychotherapy, 1965, XIX (1), 40-53.
On the basis of observations made with four outpatient adolescent groups, Godenne suggests: (1) compatible co-therapists (male and female), with one assuming the leading role; (2) a parent group to be run simultaneously with the adolescent group but using different therapist; (3) group meetings to last no more than one hour; (4) members of the group should include both sexes and may fall into a variety of diagnostic classifications; (5) group members should be at the same level of maturity; (6) the group should be labeled a psychotherapy group and no attempt be made to mask this fact; (7) each member should be carefully evaluated to determine the advantage of group therapy versus individual therapy. Psychodrama is a useful tool in adolescent group therapy, providing a means for the adolescent to tell the group what is going on at home or at school without revealing the "secrets" of his life; consequently, he has less need to build up defenses against talking about the problems he is facing. Psychodrama, to some degree has the status of a game in which the patient is allowed to describe situations in a pseudo-real setting, but to express real feelings. It also adds, through the motor activity, so inherent in adolescence, a useful tool of communication. Psychodrama should be introduced in the first meeting.

87. Goodman, J. M. "Non-Directive Psychodramatic Play Therapy," American Journal of Orthopsychiatry, 1962, XXXII, 532-534.
Non-directive play therapy is a composite of play therapy and psychodrama, employed according to the principles of non-directive therapy. It is designed to: (1) function as a catalyst to expedite emotional catharsis; (2) reveal dynamic material; (3) serve as a diagnostic tool; and (4) reduce threat to the youngster. The therapist serves as the director. His function is to reflect the feelings of the dolls which are in action.

88. Gordon, M. "Role Playing in Industry," Group Psychotherapy, 1959, XII, 187-191.
One way to obtain insight into situations is to role-play the parts. A case is cited of an advertising supervisor who sold newspapers on a street corner in order to understand consumers' reactions to a particular newspaper. A number of instances of use of this and the more conventional kinds of role-playing are given in support of the thesis that role-playing can play an effective part in business and industry.

89. Gordon, R. M. "Interesting Modifications on Role Playing," Journal of the American Society of Training Directors, 1956, X (5), 25-29.
Two basic principles of effective teaching are practice and participation. Role-playing, of all techniques, comes closest to satisfying these demands. The author suggests two variations of Multiple Role-Playing, called Group Role-Playing and Group Multiple Role-Playing. In the latter version, the following steps are taken:
1. Different roles are assigned to members.
2. The characters are grouped and discuss their roles.
3. They then act out in role groups.
4. There is discussion by characters.
5. Leader summarizes but does not comment.

90. Greenberg, I. "Audience in Action Through Psychodrama," Group Psychotherapy, 1964, XVII, 104-122.
Psychodrama is seen as a means of bringing psychotherapy to those for whom it might not otherwise be available and achieving this goal through placing emphasis on a large audience toward which therapy would be directed.

91. Greenberger, P. A. "Reaction to an Experience, the Psychodrama," Group Psychotherapy, 1963, XVI, 250-254.
Of the psychodramatic methods, Greenberger feels role reversal and spontaneous improvisations are particularly helpful. Psychodramatic techniques lead to immediate results.

92. Greenhill, M. "Psycho-dramatic Play Therapy in Disorders of Childhood Proceedings," Institute of Child Research, Woods Schools, 1945, XII, 107-122.

Greenhill handled fourteen children with psychodramatic play therapy. Reasonably good results were obtained in the case of six children. The method was not used therapeutically with the remaining eight but rather as a means of eliciting material helpful in making recommendations as to the ultimate disposition of the children.

93. Groeneveld, B. Spel als Levensspiegel, (Play as a Mirror of Life), Purmerend, Netherlands: J. Muusses, 1957.

A discussion of the procedures of "creative play," a form of role-playing which has a strong similarity to psychodrama.

94. Gunn, R. L., Navran, D. S. & Jerden, L. "The Live Presentation of Dramatic Scenes as a Stimulus to Patient Interaction in Group Psychotherapy," Group Psychotherapy, 1963, XVI, 164-172.

Four on-going therapy groups in a V.A. hospital were exposed to live dramatic scenes dealing with interpersonal conflicts in family life taken from current plays. The patients' diagnoses included character disorders and functional psychoses ranging in severity from substantial remission to openly delusional states. The experimental design was controlled for sex, degree of illness, and the time interval between the presentation of the scenes and the occurrence of the group meetings. The authors hypothesized that viewing the scenes might deepen the level of interaction in the group. There were no significant differences noted between male and female groups, acute and chronic patient groups, and group meetings right after scene presentation and those meeting at a later time; consequently, the hypothesis was not supported by the data. Individual patient reactions are discussed as well as the feelings of the actors participating in the scenes.

95. Haas, R. B. Roleplaying and Guidance, 16 mm. motion picture film, black and white, sound, 14 minutes, 1953. Department of Visual Instruction, University of California Extension, Berkeley, California.

The use of the role-playing technique as a help in solving life problems experienced by a young boy is demonstrated. The film shows the boy playing in turn the role of his mother, the role of a school principal, and his own role. Role-playing brings to the fore basic emotional problems and allows insight into the situation that created the conflict. It helps the subject and his advisor. The film demonstrates the usefulness and the case with which roleplaying can be used in various school situations.

96. Haire, M. "Industrial Social Psychology in Gardner Lindzey, (ed.), Handbook of Social Psychology, Cambridge, Mass.: Addison - Wesley Publishing Company, 1954, II, 1104-1123.

In a short section, on page 1116, Haire states that role-playing has offered a promise of theoretic analysis of roles, their meaning in groups, and a research tool for investigation of group structure and the role of the individual in the group. In practice, neither of these have been realized. Role-playing has chiefly been a very practical device for accomplishing the particular function of training supervisors.

97. Hardt, E. "New York City Workshops Successful," The Journal of Idustrial Training, 1952, VI (1), 18-20.

This is a summary report of a workshop of the National Association of Training Directors devoted to role-playing. A number of speakers discussed the theory, applications, uses, values, and dangers of this action procedure in industrial use.

98. Harrow, Gertrude. "The Effects of Psychodrama Group Therapy on Role Behavior of Schizophrenic Patients," Group Psychotherapy, 1951, III, 316-320.

This study derives from the theoretical position that (1) ability to take roles is essential for the development of the "social self," which in turn, plays an important part in adjustment; (2) schizophrenia can be considered due to an inadequately developed "social self" and inability to take roles and share thinking and feeling with others; (3) the schizophrenic's mode of communication tends to be simple, concrete and private. Harrow postulated that psychodrama might be effective in increasing ability to communicate with others and would provide for social and emotional growth. Psychodramatic treatment groups were conducted in the same manner by the same therapist. Two groups of ten schizophrenics each met twenty-five times for a two-month period. A control group did not receive any therapy. On the basis of testing and evaluation, Harrow concluded that: (1) psychodrama appears to be effective in enhancing the role-taking ability of schizophrenic patients; (2) psychodrama may affect fundamental personality processes as well as overt role-taking behavior; (3) psychodrama leads to personality integration and a gradual "working-through" of problems; (4) psychodrama is particularly well-suited for individuals with extreme difficulties in social communication and reality orientation; (5) development of role-taking ability involves a favorable emotional atmosphere, a spontaneous co-learning process and the actual acitivity of taking the role of another person.

99. Hare, A. Paul, Borgatta, Edgar F., and Bales, Robert F. (eds.) Small

Groups: Studies in Social Interaction, New York: Alfred A. Knopf, 1955, 666 pages.
Many previously unpublished research papers on behavior of small groups which will be of more interest to the advanced student of group theory.

100. Harrow, Gergrude S. & Haas, R. B. "Psychodrama in the Guidance Clinic," Sociatry, 1947, I, 70-81.
Role-playing situations were presented to a group of guidance workers, using a case history as a base. Nine conflict situations were chosen for enactment. Volunteers acted various roles from the case history. Discussion of the possible uses of role-playing techniques in the guidance field followed. The consensus of comments was: (1) role-playing gives the caseworker insight into the client's personality dynamics; (2) it reveals sharply and quickly the attitudes toward others and one can discover what the client believes the attitude of others to be towards him; (3) role-playing provides a double clarification process: the client works out his own insights and at the same time reveals disturbing conflicts. Role-playing has therapeutic and cathartic power. It can be used for (1) exploration, to gain a refinement of the case history; (2) diagnosis; and (3) retraining.

101. Haskell, M. R. "Psychodramatic Role Training in Preparation for Release on Parole," Group Psychotherapy, 1957, X, 51-59.
Sixty-six inmates being considered for parole were equally divided into an experimental and control group. The experimental group received fifteen role training sessions, each approximately one hour and forty minutes long. Each subject participated at least once in each of three major role clusters. These were occupational roles, family roles, and community roles. Techniques used were self-presentation, soliloquy, projection, role-reversal, double, and mirror. Results indicated a statistically significant difference only between groups with respect to the post-treatment role test.

102. Haskell, M. R. "Group Psychotherapy and Psychodrama in Prison," Group Psychotherapy, 1960, XIII, 22-33.
Problems peculiar to correctional institutions in utilizing psychodrama, sociodrama, spontaneity training and role training are discussed. Techniques are illustrated to show their value and application. Results indicate that the group receiving role training improved in role playing ability and showed greater conformity to social values, compared with a control group.

103. Herriott, Frances. "Psychodrama," Mental Health in Nursing, Washington, D.C.: Catholic University of America Press, 1949, T. Muller (ed.),

19-30.

The report of a psychodrama project at St. Elizabeth's Hospital using the classical Moreno techniques. Problems dealt with were those of content, personality difficulties, occupation, adjustment in preparation for leaving the hospital and social and family relations. Typical sessions are summarized and evaluated.

104. Hobbs, Charles R. Teaching With New Techniques, Salt Lake City, Utah: Deseret Book Company, 1964.

Groups dynamics is applied to the religious educational scene with a variety of interesting applications and techniques.

105. Hoffman, J. J. "Psychodrama with Inpatients," Group Psychotherapy, 1961, XIV, 186-189.

Psychodrama tends to elicit from the protagonist and the non-protagonist participants a relatively high level of emotional involvement. The special merits of psychodrama are: (1) the emotional impact of the auxiliary ego; (2) role training; (3) the ability to be spontaneous which gives the person a feeling he can conquer his problems.

106. Hollister, W. G. & Husband, G. W. "Two Roleplaying Methods of Using Mental Health Films and Plays," Mental Health, 1955, XXXIX, 277-283.

Two methods involving audiences in role-playing to be used as a basis for better understanding of principles of mental health are discussed. These methods are employed with the viewing of a film or play. In the "feeling with" methods, the director paints a verbal picture of the setting and gives names of the characters. The audience is then invited to share the forthcoming experience of these actors by "living the experience with them." The director forms the audience into subgroups to identify with the principal characters. The film or play is then presented. This is followed by a "buzz session," in which members of each subgroup assemble to discuss their feelings about the role, an interviewing phase, an interaction phase, and a summarization phase. In the "helping group" technique, the audience is told the film will be cut at the point where one individual is giving advice to a distraught individual. At this stage, one member of the audience assumes the role of the distraught mother and the audience assumes the role of the helping individual. This procedure produces a better understanding of individual feelings.

107. Huffman, H. "The Play's the Thing," Business Education World, 1948, XXVI, 392-395.

The use of skits in business education training is discussed.

108. Jackson, T. A. "Roleplaying in Supervisor Development," Journal of Industrial Training, 1951, V (2), 6-9.
Industrial training procedures have developed from those where the trainees were passive auditors to those which require greater participation. Role-playing is a fourth-stage development which maximizes practicing applications of principles of good human relationships. While it is potentially the most valuable training procedure, much depends on the skill of the trainer. Role-playing deals primarily with the manner in which things are done. It can reveal to people what they are doing, leading to personal insights which precede personal changes.

109. Kaull, J. L. "Combining Role Playing, Case Study and Incident Method for Human Relations Training," Journal of American Training Directors, 1954, VIII, 16-19.
Traditional lecture methods were found not effective in helping supervisors change behavior, and so role-playing was tried. The author reports: ". . . follow-through sessions provided exceptionally valuable in demonstrating to first-line supervisors the possible consequences of their behavior."

110. Kellogg, E. E. "A Roleplaying Case: How to Get the Most Out of It," Personnel Journal, 1954, XXXIII, 179-183.
Practical suggestions for using role-playing in foreman training, especially techniques for getting such individuals to accept this procedure as a legitimate and worthwhile method of learning, are given.

111. Kemp, C. Gratton, Perspective on the Group Process. Houghton-Mifflin & Company, Boston, 1964.
An excellent collection of articles on the group, its process, vunctioning and the role of the individual in that process. A must for the beginner in group dynamics.

112. Kielholz, A. Von der. Besserung eines Verbrecherischen Geisteskranken (Improvement in a Psychotic Criminal), Psychology Berater Gesunde Lebensgestalt, 1952, IV, 430-434.
A case history is presented of an individual who was institutionalized as criminally insane and who improved dramatically after playing the role of Gessler in the play "Wilhelm Tell." The patient's previous criminality was in the nature of a sublimated exhibitionism from which the role-playing afforded release.

113. Klapman, J. W. Group Psychotherapy: Theory and Practice, New York: Grune & Stratton, Second revised edition, 1959, 305 pages.
A didactic approach to group psychotherapy.

114. Klein, Alan F. Roleplaying in Leadership Training and Group Problem-Solving, New York: Associated Press, 1956.
A text for employing group procedures involving role-playing. Suited for people interested in becoming conference leaders. It is oriented to practical use.

115. Kline, N. S. "Psychodrama for Mental Hsopitals," Journal of Clinical Psychopathology, 1947, VIII, 817-825.
The purpose of psychodrama is: (1) to raise selected problems, some of which the patient will have to face after discharge; (2) to suggest various solutions to these problems; (3) to provide the patient with an opportunity to work out his own solution; (4) to permit a frank and unbiased criticism of his success or failure in a "safe" environment. Eight psychodramatic situations are outlined in detail to illustrate the fundamental principles of conducting psychodrama.

116. Kreitler, H. & Elbinger, S. "Psychiatric and Cultural Aspects of the Opposition to Psychodrama," Group Psychotherapy, 1961, XIV, 215-220.
The most frequent objections to psychodrama are: (1) subjects who participate in psychodrama know all the time that they are only role-playing and are not really influenced by the scenes enacted; (2) the strong dynamics of the psychodramatic scene cause sudden eruption of anxiety-producing material without the therapist being able to handle the situations as would be possible in an individual or group setting; (3) psychodrama encourages the patient to translate his dangerous impulses into action and thus to act at the most primitive regressive level. The authors respond to these questions. They conclude that modern man, affected by the bewildering abundance of divergent information, is bound to single theories and it is impossible to decide whether spontaneity is today greater or smaller than in the days of more primitive culture.

117. Kurland, A. A. "An Evaluation of Drama Therapy," Psychiatric Quarterly Supplements, 1952, XXVI, 210-299.
Group therapy with schizophrenic patients through the mechanism of dramatization, is a potent force in stimulating group dynamics. This is especially true of patients with predominantly affective reactions. This method of therapy increases the therapeutic potential of patients who rejected individual treatment. The author reports a study using the drama technique and concludes that while no patients were cured by this method alone, patients were helped to stabilize themselves as social beings.

118. Lassner, R. "Psychodrama in Prison," Group Psychotherapy, 1950, III, 77-91.

In a diagnostic center for male felons, thirty-five men, all free of manifest mental illness or mental deficiency, voluntarily participated in psychodrama, the groups varying in size at various times from four to ten. Prisoners who had for some time participated in the group volunteered as "auxiliary egos." Upon completion of the program, each participant received a letter requesting an evaluation of the program. Of the twenty-nine reached, nineteen replies were received. Statements were classified into nine groups. They were: (1) "started to think," "learned," "gained insight;" (2) saw oneself "as others see one," "faced reality;" (3) parallelism with others' problems; (4) beneficial effect of "advice," "suggestions," "constructive criticism by others;" (5) opportunity to talk freely about one's problems; (6) restoration of self-confidence and optimism; (7) other group members, not caring enough could not be helped; (8) psychodrama should also deal with present problems, as well as past experiences; (9) it should be applied to a wider population and more frequently.

119. Lawlor, G. W. "Role Therapy," Sociatry, 1947, I, 51-55.

Lawlor postulates man is composed of two parts; a central core, the "ego," and a periphery, composed of overlapping "roles." The ego contains behavioral release mechanisms, basic behavioral directions, world perception, self-perception, and ego ideal. Roles are patterns exhibited when the person is in a social situation. Conflict arises when a person is not gaining satisfaction from the principal roles he plays and when there is dissonance between the various roles played. Lawlor suggests: (1) education about the nature of roles; (2) training in the playing of roles. As a means of training individuals to play their roles, helping them to gain personal satisfaction and to become socially effective, role-playing techniques may be used.

120. Lawshe, C. H., Brune, R. L., & Bolda, R. A. "What Supervisors Say About Roleplaying," Journal of the American Society of Training Directors, 1958, XII, (8), 3-7.

Forty-five management trainees in three groups where role-playing was used, were asked on the fifth session to indicate their attitudes to this procedure, to test the idea that foremen are naturally resistant to this method. Results were uniformly favorable to the idea that role-playing is acceptable to such individuals. For example 75% said "no" to the question "Does role-playing put you on a spot?" To the question "Do you have to be born an actor to do a good job of role-playing?" 95% said "no." Eighty-nine percent said "yes" to the question "Does role-playing make a problem easier to understand?" Ninety-one percent disagreed with the contention that role-playing is more of a game than a training technique; and more people stated they would rather be the foreman (protagonist) (55%), than the employee

role-player (antagonist (32%), while only 9% said they would prefer merely to be onlookers. The writers conclude that role-playing does not automatically encounter resistance.

121. Lifton, Walter M. Working With Groups, John Wiley and Sons, Inc., 1966.

A summary of issues involved in the group process, definition of terms, descriptions of group educational situations, and evaluation techniques make this a valuable handbook for the beginner in group dynamics.

122. Lippitt, Rosemary. "Psychodrama in the Home," Sociatry, 1947, II, 148-165.

Verbatim accounts are given of role-playing sessions conducted by a mother in daily living with her two children, a five-year old boy and a two-year old girl. Approximately thirty minutes daily were spent in role-playing for about six weeks. Topics came through daily experiences of the children. Typical situations were: (1) dealing with a deep-set fear; (2) overcoming an emotional block of long duration; (3) improving social behavior (4) achieving understanding and acceptance of the physical abnormalities in other children. Because of the child's limited ability to communicate in words, the director must draw problems from the child. Children seem to have quicker insight concerning relationships between role-playing and everyday reality situations than do adults. Setting up new patterns of social relationships rather than re-educating ineffective established patterns is more profitable. Parental role-playing seems to make it easy to transfer a warm, emotional relationship to other adult-child relationships, such as the teacher-child relationships, outside the home.

123. Lippitt, Rosemary. "The Psychodrama in Leadership Training," Sociometry, 1943, VI, 286-292.

Role-playing has these advantages in industrial training; it gives the trainer an opportunity to observe the trainee in action and to diagnose his real-life leadership style; enables him to focus on the leadership problems of the trainee; makes it possible for a number of trainees to profit at the same time; creates an atmosphere of objectivity; makes it possible to practice new leadership styles and perfect their execution; and show how it is possible to anticipate and handle new situations.

124. Lippitt, Rosemary. "The Auxiliary Chair Technique," Group Psychotherapy, 1958, XI, 8-26.

The auxiliary chair technique substitutes chairs for the subject or auxiliary egos, to attain objective analysis and clarification. This technique is useful as: (1) a natural stepping

stone from lectures to role-playing; (2) to avoid over or under playing a role when using it as a teaching technique with novices; (3) for research purposes; (4) to enable the director to portray an episode and then step back to become a co-observer along with the patient; (5) to reduce the cost of several trained auxiliary egos; (6) to add magnification of a specific role; (7) to allow the subject to project; (8) to control depth; (9) to prevent undesirable role identification; (10) to prevent embarassment to the client when his behavior is mirrored; (11) to reassure over-anxious, depressed, or suspicious patients, when an auxiliary ego might prove too much for the patient to face at the moment.

125. Lippitt, Rosemary & Hubbell, Anne. "Roleplaying for Personnel and Guidance Workers; Review of the Literature With Suggestions for Application," Group Psychotherapy, 1956, IX, 89-114.
The uses of role-playing in personnel and guidance include: (1) improving interpersonal and intercultural relations; (2) changing attitudes and behavior; (3) stimulating group participation, involvement in training, and interest in training, and interest in academic subjects; (4) developing spontaneity; (5) serving as a technique for personnel selections and situational diagnosis; (6) helping the individual with inner conflicts and problems; (7) aiding research explorations.

126. Liveright, A. A. "Roleplaying in Leadership Training," Personnel Journal, 1951, XXIX, 412-416.
Role-playing has been in use in unions for training union delegates how to handle grievance procedures. It is valuable to demonstrate how a problem can be handled. Six steps are described; (1) choosing a problem, (2) agreeing on details, (3) defining the roles of the players, (4) defining the roles of the spectators, (5) the role-playing itself, and (6) post-session discussion.

127. Liveright, A. A. "Skits in Leadership Training," Personnel Journal, 1951, XXX, 64-66.
Skits are structured situations played before a group with a purpose of illustrating a problem and obtaining discussion. They are not used primarily for the purpose of personal development.

128. Lonergan, W. G. "Roleplaying in an Industrial Conflict," Group Psychotherapy, 1957, X, 105-110.
Lonergan reports how role-playing was used to effect communication in a strike situation. Management was unable to change the attitudes of foremen with reference to moving certain materials because the foremen felt that the striking employees would regard the move as hostile. When management role-played a board

meeting to show their position, the observing foremen finally understood the import of the various points-of-view, and changed their own opinions.

129. Lonergan, W. G. "Management Training Evaluate Roleplaying," Journal of the American Society of Training Directors, 1958, XII (10), 20-25.
This paper reports the reactions of 25 management trainees to role-playing. Seventy-eight percent of the comments to ten groups of questions were judged to be favorable to role-playing.

130. McDonald, Margherita A. "Psychodrama Explores a Private World," Sociatry, 1947, I, 97-118.
Miss McDonald discusses a psychodramatic didactic session in which she participated having previously served as a subject in a didactic session with Carl Rogers, using the same problem situation. In comparing the two approaches, she feels that the non-directive method, which gives the individual an opportunity to express whatever he feels without receiving approval or disapproval, is unrealistic. The client is limited by the structure of the situation, which permits him to do nothing but just sit and talk about his problem. Psychodrama enables the subject to move within his own framework as he normally does; being creative and realistic.

131. Machaver, W. V., & Fisher, F. E. "The Leader's Role in Role-Playing," Journal of Industrial Training, 1953, VII, 6-16.
Role-playing not only is of value to direct participants but also to onlookers. The leader of a session has executive decisions to make with regard to controlling scenes. The leader must be careful not to use role-playing to put across a prepared message, but should permit members to be spontaneous. Recorders and playback are advisable in industrial use.

132. Maier, N. R. F. "Dramatized Case Material as a Springboard for Role-Playing," Group Psychotherapy, 1953, VI, 30-42.
Role-playing is valuable for sensitizing persons to feeling of others, and for developing listening and empathy skills. However, there is frequently resistance to this procedure. A new method of dramatized skits to be read by participants is suggested as a procedure for reducing tensions, and as leading to more spontaneous dramatizations of problems.

133. Maier, N. R. F., & Solem, A. R. "Audience Role Playing: A New Method in Human Relations Training," Human Relations, 1951, IV, 279-294.

In ARP the audience is asked to react to an attitude questionnaire, then given a lecture designed to change attitudes. Then another attitude sampling is made. Then, role-playing is done on a related issue, and a further recheck of attitudes is made. Generally, role-playing seems to be much more effective in changing attitudes than are lectures.

134. Maier, N. R. F., Solem, A. R., Maier, A. A. Supervisory and Executive Development, New York: John Wiley and Sons, 1957.
This book contains a short introduction to the use of case material in role-playing, and 20 structured situations, of the single and multiple type, referring to individual and group problems.

135. Maier, N. R. F., & Zerfoss, L. F. "MRP: A Technique for Training Large Groups of Supervisors, and Its Potention Use in Social Research," Human Relations, 1952, V, 177-178.
MRP is a combination of the Phillips 66 "buzz group" procedure and role-playing. It is designed to be used with large groups, which are broken into smaller groups who will then role-play simultaneously a described situation. A typical problem with the roles of the individual members is given in illustration.

136. Mann, J. H. "Experimental Evaluation of Roleplaying," Psychological Bulletin, 1956, LIII, 227-234.
A role-playing situation occurs when an individual formally assumes a role not normally his own; or if his own, in a setting not normal for the enactment of the role. There is evidence that reliable and valid role-playing personality assessment tests can be developed. There is as yet little supportive evidence that role-playing is an effective method for personality change.

137. Mann, J. H. "The Effect of Roleplaying Experience on Self-Ratings of Interpersonal Adjustment," Group Psychotherapy, 1958, XI, 27-32.
This study investigated the hypothesis that role-playing experience increases interpersonal adjustment. Subjects in a graduate course in education were randomly assigned to groups of eight and met for one hour, four times a week, over a period of three weeks. The experiemental groups engaged in role-playing while control groups met in a leaderless group discussion. The difference between groups with respect to self-ratings indicated significantly greater change among role-players than among control subjects, thus supporting the hypothesis.

138. Marrow, A. J. "Group Meetings Pay Off," Business Week, 1950, (May) XX, 82-91.

This is an interview with Doctor Marrow, a psychologist and president of Harwood Manufacturing Company, with reference to his ideas of dealing with employees. He advocates democratic group-centered methods, and uses role-playing for illustrating and training.

139. Massell, M. "Setting the Training Stage for Better Conferences," American Business, 1949, (March), XIX, 14-15.
The case history method of training indicates the "what" but not the "why" nor the "how." Some minor matters may be of great importance in human relations, and role-playing can point them out. Role-playing is a good procedure for initiating discussions. The author indicates how role-playing can be used for demonstration and how the leader can then make comments and lead discussion.

140. Mayer, J., & Plutchick, R. "Group Coaching as an Adjunct to Roleplaying in Human Relations Training," Journal of the American Society of Training Directors, 1957, XI (5), 44-45.
Three major principles should be used in human relations training: give participants as much involvement as possible, maintain interest, and relate material to "real life" situations. The writers describe a procedure, stated to be superior to multiple role-playing which has the following steps:
1. Written roles are prepared for typical problems.
2. Role-players discuss problem in teams of two. Several sets of role-players may be used.
3. Director and group discuss the situation and what to look for.
4. Teams are called in and interviewed by group resolutions.
5. Group coaches the role-players.
6. After demonstrations, there is discussion.

141. Meiers, J. "Scandinavian Myth About the Psychodrama: A Counter-Statement to S. R. Slavson's 'Preliminary Note,'" Group Psychotherapy, 1957, X, 349-352.
Meiers offers a rebuttal to Slavson's article (see 219) which claimed psychodrama was originated by Karl Joergensen. Meiers contends Slavson arrived at his conclusions on the basis of five lines of an article written by Ernest Harms*, which stated that Joergensen used "dramatic diagnosis and therapy" later imported to the Unted States and trade-marked as "psychodramatics." Meiers presents statements by Karl Joergensen through personal correspondence in which Joergensen denies being the originator of psycho-

*Harms, E. "Group Therapy -- Farce, Fashion, or Sociologically Sound?" Nervous Child, (1945), IV, 186-195.

drama. Joergensen felt the misunderstanding by Harms may have occurred because he related to Harms various dramatic situations which occurred among the patients in the clinic at Hornback, where Joergensen was head physician.

142. Meyer, A. "Spontaneity," Sociometry, IV, 150-167.
A concentrated discussion of the theoretical aspects of spontaneity as applied to role-playing.

143. Miller, D. C. "Introductory Demonstrations and Applications of Three Major Uses of Roleplaying for Business and Government Administrators," Sociometry, 1951, XIV, 45-58, 67-68.
A detailed outline and summary of an intensive one-day workshop in industrial role-playing directed at administrator problems is given with a discussion of research implications of role-playing.

144. Miller, D. C. "A Roleplaying Workshop for Business and Government Administrators: Its Research Implications," Group Psychotherapy, 1953, VI, 50-62.
A detailed outline and summary of an intensive one-day workshop in industrial role-playing directed at administrator problems is given with a discussion of research implications of role-playing.

145. Moldowsky, S. "Sociodrama Session at the Mansfield Theater," Group Psychotherapy, 1950, III, 102-105.
This is an account of a psychodramatic session in which the author served as subject. The scene involved his impending marriage and the difficulties he felt he might encounter. He found the audience served as a warm, receptive group which had similar problems. Role-playing provided him with some insight into his difficulties as well as some practical solutions. The effect on the seven members of the hospital entourage who were present at the session of "baring himself" was that many of them felt the need to give of themselves in conversations. The session seemed to have lifted some barriers in the relationship between the author and these seven members, which precipitated new social experiences. The author feels his ability to direct other people in psychodrama groups is due, in large part, to himself having been a "protagonist."

146. Meissner, W. W., S. J., Group Dynamics in the Religious Life, University of Notre Dame Press, 1965.
A correlative attempt to apply the principles of group formulation to the religious community. Discusses both group and religious aspects.

147. Monod, Mirielle. "First French Experience with Psychodrama," Sociatry, 1948, I, 400-403.

A psychodrama program was inaugurated by the French Child Guidance Clinic of Paris. The subjects consisted of forty-one children referred for various difficulties. Eleven subjects withdrew for various reasons, reducing the final sample to thirty. Weekly sessions were held, with a half-hour warm-up period. Subjects were divided into three groups according to age, the age range being nine to seventeen years. The sexes were equally distributed. The criteria of improvement were the staff's impressions during the sessions, the appraisal of the parents which the staff procured by interviews, and letters, and finally the impression of the school teacher to whom the staff sent a letter at the end of the school term. Monard concludes the staff attained seventy-three percent success.

148. Moody, K. A. "Roleplaying as a Training Technique," Journal of Industrial Training, 1953, VII, 3-5.

Role-playing can serve as a mirror in which participants can see themselves. It fosters insight and empathy. It makes intangible concepts concrete. Observing behavior is much more impressive than listening.

149. Moreno, Florence B. "Psychodrama in the Neighborhood," Sociatry, 1948, I, 168-178.

A setting for neighborhood groups of children and parents to act out their problems was established at the Psychodramatic Institute at Beacon. Problems which participants have "tried to solve themselves but have failed" are brought to the attention of the director. Moreno offers the following comments concerning psychodrama in the neighborhood. Audience reactions are studied by casual remarks, gestures, and facial expressions. Psychodramatic learning must be followed through in actual life situations to become meaningful. Children involved in role-playing have an opportunity to work out their conflicts without imposed solutions.

150. Moreno, J. L., & Borgatta, E. F. "An Experiment with Sociodrama and Sociometry in Industry," Sociometry, 1951, XIV, 71-104.

This is a protocol of a session directed by Doctor Moreno in chich industrial problems are elicited and one of them acted out on the psychodrama stage. The session is then analyzed sociometrically.

151. Moreno, J. L. Who Shall Survive? Washington: Nervous and Mental Disease Publishing Company, 1934, 435pp.

Moreno summarizes some experimental work concerning the analysis and reconstruction of community and group life. The four main sections of this book are: (1) evolution of groups; (2) the sociometry of groups; (3) the construction and reconstruction of groups; (4) the sociometric planning of society. The analysis is based on the assumption that many individual maladjustments reflect group maladjustments and should be dealt with by adjusting the group relations of the individuals. Tests developed to determine group attitudes on the basis of spontaneity are discussed. Moreno also includes "preludes" of the sociometric movement," in which he discusses the genesis of psychodrama, group psychotherapy, sociometry, and related topics.

152. Moreno, J. L. "Psychodramatic Shock Therapy: A Sociometric Approach to the Problem of Mental Disorders," Sociometry, 1939, II, 1-30.
During lucid intervals of the psychotic attack or immediately after it, the patient can be stimulated by the use of a psychodramatic warming up process to throw himself back into the psychotic world. This upsetting experience is called "psychodramatic shock," which offers a research method for the study of the psychoses and has a cathartic effect upon patients. Psychodramatic shock enhances spontaneity and creates barriers against psychotic recurrence. This approach is illustrated by three case studies of a schizophrenic, a manic-depressive, and a psychoneurotic.

153. Moreno, J. L. "Psychodramatic Treatment of Psychoses," Sociometry, 1940, II, 114-132.
The psychodramatic principle provides for objectification of experiences by means of the establishment of an "imaginary reality." The application of this principle to psychotic patients involves an investigation of the extent to which the patient is able to form an imaginary reality. When this has been determined, the appropriate psychodramatic techniques that can be utilized with psychotic patients are: (1) mirror technique: (2) projective technique; (3) role reversal; (4) symbolic distance; (5) double ego techniques; (6) auxiliary world technique. Reports of thirty-three psychotic patients treated by these psychodramatic techniques are given.

154. Moreno, J. L. Psychodrama, New York: Beacon House, 1946, I, 429.
The first of three volumes concerning the technique of psychodramatic protocols and documents outlining the development of psychodrama. The nine sections include: (1) the cradle of psychodrama; (2) the therapeutic theatre; (3) creative revolutions; (4) principles of spontaneity; (5) role theory and role practice; (6) psychodrama; (7) psychomusic; (8) sociodrama; (9) therapeutic motion pictures.

155. Moreno, J. L. "Psychodrama of a Pre-Marital Couple," Sociatry, 1947, II, 103-120.
Moreno presents a protocol of a session involving an engaged couple illustrating the self-directed form of psychodrama in which subjects initiate practically all ideas and actions. The effect of the session was three-fold: (1) as a diagnostic test; (2) as a prophylactic measure; (3) as a didactic procedure, teaching prematrimonial and matrimonial behavior to university students who were spectators.

156. Moreno, J. L. "Hypnodrama and Psychodrama," Group Psychotherapy, 1950, III, 1-10.
Moreno divides psychiatry into three categories: confessional (psychoanalysis), Shakespearian (psychodrama), and Machiavellian (electric shock, insulin shock, and lobotomy). Psychodrama brings the three efforts into a synthesis. Hypnodrama is a synthesis of psychodrama and hypnosis.

157. Moreno, J. L. "Fragments from the Psychodrama of a Dream" Group Psychotherapy, 1951, III, 344-365.
In psychodramatic dream therapy, subjects with recurring dreams reproduce the dream on the stage and are then urged to extend its limits for a better understanding and control. They learn to apply this technique to other dreams on a deep action level, thus becoming their own dream therapist.

158. Moreno, J. L. "Sociodramatic Approach to Minority Problems," Group Psychotherapy, 1952, V, 7-19.
A protocol in which the sociodramatic approach was used to deal with minority problems is presented. An historical account of sociodrama is provided as well as differentiating it from psychodrama. Role structures of a group, role categories, and some role-playing techniques, such as role reversal are stressed. An important reason for determining role relations, through sociodrama, is its value as a guide for further investigation and treatment.

159. Moreno, J. L. "Sociodrama of a Family Conflict," Group Psychotherapy, 1952, V, 20-37.
A transcript is presented of a session illustrating the combining of the solution of social problems with personality study. Moreno set up the following roles to be portrayed by group members in various scenes: (1) the role of authority, as the father toward his child, son or daughter; (2) the role of the supported father; (3) the role of the paternal lover. When a situation is not completely structured, the subjects project something of their own as they warm up to the situation.

160. Moreno, J. L. "Psychodramatic Production Techniques," Group Psychotherapy, 1952, IV, 243-273.
The double techniques, the mirror technique, and the reversal technique can be compared to three stages of development of the infant: (1) the stage of identy (double); (2) the stage of the recognition of the self (mirror); (3) stage of the recognition of the other (reversal). A transcript of a psychodrama session illustrates the three techniques.

161. Moreno, J. L. "The Discovery of the Spontaneous Man with Special Emphasis Upon the Technique of Role Reversal," Group Psychotherapy, 1955, VIII, 103-129.
A description of the methodology and technique of role reversal in its special application to infants and children is offered. In role reversal, the subject learns how to function in an unusual role. It can be applied to a number of situations such as: a correction for general rebelliousness; a three-way role reversal between father, mother, and child; and treatment of temper tantrums. Illustrations are given for these situations. Twenty-six hypotheses concerning the use of role reversal with infants and children are given.

162. Moreno, J. L. "Psychodrama," American Handbook of Psychiatry, New York: Basic Books, Inc., 1959, S. Arieti (ed.) 1357-1396.
Moreno provides an historical background, origins, and the fundamental rules of psychodrama. A detailed account of the various psychodramatic techniques is offered as well as the many modifications of the psychodramatic methods.

163. Moreno, J. L. "Role Theory and the Emergence of the Self," Group of Psychiatry, 1962, XV, 114-117.
Role-playing is prior to the emergence of the self. Roles do not emerge from the self, but the self emerges from roles. The first roles to emerge are the physiological or psychosomatic roles. They help the infant experience what we call the "body." This is followed by the development of psychodramatic roles and transactions, which help the infant to experience the "psyche." Finally, the social roles develop to produce "society." Body, psyche, and society are then the intermediary parts of the entire self.

164. Moreno, J. L. "The Third Psychiatric Revolution and the Scope of Psychodrama," Group Psychotherapy, 1964, XVII, 149-171.
Moreno contends that changes brought about by the first psychiatric revolutions (Pinel), were institutional and those brought about by the second (Freud), were psychodynamic. The third revolution signaled by the advent of group and action methods, has as its ultimate goal, a therapeutic society, a

therapeutic world order. Moreno discusses creativity, spontaneity, the universe as a frame of reference, telic sensitivity and co-unconscious states and the "inter-psycho." He presents eight hypotheses concerning his views on the need for mass psychiatry.

165. Moreno, J. L. "Psychodrama in Action," Group Psychotherapy, 1965, XVIII, 87-117.
Moreno presents a test abstracted from a televised motion picture made at a large mental hospital in the U. S. A. Moreno was the director of a group of patients and the scene was communicated via closed circuit television to several thousand patients in the various wards of the hospital. The problem concerned readiness of patients for discharge. The psychodramatic exit test, a method to determine the patient's readiness for returning to the community, was the primary technique used.

166. Moreno, Zerka. "Psychodrama in a Well-Baby Clinic," Group Psychotherapy, 1951, IV, 100-106.
The problems of mothers with newborn children can be dealt with through role-reversal. The psychodramatist takes the role of the infant to provide insight into the feelings of a newborn baby. This stimulates mothers through a triple feeling -- what kind of mothers they are, how they perceive their babies, and in what type of milieu they function.

167. Moreno, Zerka. "A Survey of Psychodramatic Techniques," Group Psychotherapy, 1959, XII, 5-14.
A discussion of the following techniques is presented: (1) soliloquy; (2) therapeutic soliloquy; (3) self-presentation; (4) hallucinatory psychodrama; (5) double; (6) multiple double; (7) mirror; (8) dream; (9) symbolic realization; (10) analytic psychodrama; (11) auxiliary world; (12) treatment at a distance; (13) warming up; (14) spontaneous improvisations; (15) mirro-behind your back: a - behind your back audience, b - turn your back, c - black out; (16) magic shop.

168. Moreno, Zerka. "Psychodramatic Rules, Techniques and Adjunctive Methods," Group Psychotherapy, 1965, XVIII, 73-86.
Fifteen basic rules of psychodrama are presented, which provide the method's rationale as well as sequential guidelines for the practioner. Moreno defines some of the more widely used psychodramatic techniques and briefly discusses adjunctive methods, such as hypnodrama, didactic psychodrama and role-playing, psychodramatic shock, improvisation of personality assessment, psychodrama combined with narcosynthesis, and family therapy.

169. Nichols, Florence L. "Psychiatrist and Nurse as Co-Therapists in a Psychodrama Group," Group Psychotherapy, 1962, XV, 197-199.

Psychodrama was conducted with a group of eighteen adults, mostly married couples. The therapists alternated as director, and as auxiliary ego. Some of the couples, became more frank in communicating with each other. Group members communicated between sessions, especially giving support to the last session's protagonist. The psychodrama session facilitated the individual sessions.

170. O'Connell, W. E. "Adlerian Psychodrama with Schizophrenics," Journal of Individual Psychology, 1963, XIX, 69-76.

O'Connell's psychodramatic methods were originally based on Moreno's views; however, he now leans toward the Adlerian approach. This shift in viewpoint is due to relatively greater ease in communicating Adlerian premises which make sense in treating schizophrenia.

171. Osborne, Cecil G. "Leader's Handbook for Yolkfellow Spiritual Growth Tests," (Unpublished handbook distributed through: Yolkfellow Associates, 209 Park Road, Burlingham, California), 1965.

An extensive attempt to apply the principles of psychology to religion. Lengthy illustrations and explanations for the group therapy leader of a religious group. Special tests and concepts used in the Yolkfellow sensativity groups are explained in detail, and related to religious concepts.

172. Ossorio, A. G., & Fine, L. "Psychodrama as a Catalyst for Social Change in a Mental Hospital," Progress in Psychotherapy, 1960, V, 122-131.

Ossorio and Fine developed procedures intended to facilitate change in hospital ward of seventy-three female patients primarily diagnosed as chronic schizophrenic. Psychodramatic methods were selected because of their potentiality for influencing simultaneously both growth and individual processes. Psychodrama involved both staff and patients in an emotionally re-educative experience. In general, the authors felt psychodramatic methods provide maximum entry into the world of the patient. Various techniques were used, including amplification, in which the therapist repeats aloud words or actions of the patient so that they can be shared by all participants. The authors conclude that the overall ward attitude became much less pessimistic and the patients became more aware of themselves and their environment.

173. Parker, William R., and Elaine St. Johns. Prayer Can Change Your Life: Experiment and Techniques in Prayer Therapy, Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1957. 270.

The authors discuss their theories and procedures of prayer therapy conducted under skilled leadership and compare their results with two other control groups.

174. Parrish, Marguerite. "The Development of a Psychodrama Program in a State Hospital Setting," Group Psychotherapy, 1958, XI, 63-68.
Factors to consider when establishing a psychodrama program in a state hospital are: (1) amount of personnel and space available; (2) personality of the director; (3) training of auxiliary egos; (4) general orientation to the staff and patients; (5) selection and casting of patients; (6) goals of the group. Psychodrama can be used anywhere; the one essential prerequisite is that the director have sufficient training to handle the proposed level of treatment.

175. Parrish, Marguerite. "The Effect of Short Term Psychodrama on Chronic Schizophrenic Patients," Group Psychotherapy, 1959, XII, 15-26.
Psychodrama was employed with thirty-seven women diagnosed as chronic schizophrenics. Phychologically oriented movies helped establish group feeling and served as a springboard for dramatization. The scenes ranged from portrayals of husband-wife relationships to feelings about the hospital or about leaving the hospital. No control group was used to determine what could be attributed solely to the effects of psychodrama, but a majority showed marked improvement in socialization. Psychodrama is useful with this type of patient because role-playing facilitates verbalization, and affects the unrealistic thinking of the psychotic patient.

176. Parrish, Marguerite. "Group Techniques with Teen-age Emotionally Disturbed Girls," Group Psychotherapy, 1961, XIV, 20-25.
Group procedures were used with a group of adolescent girls for whom individual treatment had either failed or been of limited value. In the group sessions, underlying problems were uncovered and were then followed by therapeutic role-playing. Members were encouraged to act out personal problems. While the group experience did not cure these girls, it succeeded in drastically altering their attitudes toward authority as well as changing their self-image and their image of their families.

177. Parrish, Marguerite, & Mitchell, J. "Psychodrama in Pontiac State Hospital," Group Psychotherapy, 1951, IV, 80-84.
Seventy-nine patients, the majority diagnosed as schizophrenic, were subjects in psychodrama. Sessions helped patients: (1) by resocializing them in a friendly, accepting group; (2) by re-establishing interpersonal relationships; (3) by satisfying emotional needs and diminishing anxiety; (4) by the feeling of success deriving from overcoming imaginary problem situations before a group of one's peers and by knowledge and acquired "know-how" from trial and error explorations; (5) by developing self-awareness through reality testing experiences. The results indicate only ten out of the seventy-seven patients manifested little or no evidence of improvement following participation.

178. Peters, G. A., & Gardner, S. "Inducing Creative Productivity in Industrial Research Scientists," Group Psychotherapy, 1959, XII, 178-186.

A special limited-goal program is indicated for research personnel in industry to help individuals develop their creative powers. A creative-induction program similar to intensive industrial role-playing is indicated using role-playing as a major technique. This program is not concerned so much with personality modifications but rather the induction of higher levels of creativity.

179. Peters, G. A., & Phelan, J. F. "Practical Group Psychotherapy Reduces Supervisor's Anxiety," Personnel Journal, 1957, XXXV, 376-378.

The authors contend that many industrial supervisors are in dire need of psychotherapeutic help. One method of meeting this need is to use group psychotherapy in the form of Intensive Industrial Role Playing, which is effective in changing the attitudes of supervisors. They claim the "mere familiarity with a new role and experience in handling routine problems associated with new roles lessens the threatening quality of such new social adjustments."

180. Peters, G. A., & Phelan, J. G. "Relieving Personality Conflicts by a Kind of Roleplaying. Personnel Journal, 1957, XXXVI, 61-64.

The authors describe Intensive Industrial Roleplaying, a form of group psychotherapy based on the notion the "knowledge of what is right does not insure emotional acceptance nor the ability to put knowledge into action." There are four phases to this method: (1) planning, including program orientation, individual interviews and mapping out procedures; (2) group interaction including the warm-up, ego involvement, content clarification, and feeling analysis; (3) individual ventilation through periodic interview, suggested every six sessions, and (4) group interaction in terms of new sequences of six sessions. The authors comment on "the saving in time for the group leader (or lowered costs to industry) in comparison to individual therapy since it ". . . requires only 25% as much time. . ." The role-playing leader should provide general direction: his leadership should not be obvious; and he should never place himself in a teaching position.

181. Peters, G. A., & Phelan, J. G. "Practical Group Psychotherapy and Roleplaying for the Industrial Supervisor," Group Psychotherapy 1959, XII, 143-147.

A fundamental problem in industry is to determine how to change the basic negative attitudes of industrial supervisors. This is an important problem because there is a direct relationship between the nature of the interpersonal relationships within a company and productivity and profits. Intensive Industrial Role-playing offers an economical remedy for improving problems

volved in changing basic attitudes of industrial supervisors. Greater responsibility is placed upon the group leader in understanding the personality dynamics, assets, limitations, and needs of each individual for good group interaction.

182. Peters, G. A., & Phelan, J. "Roleplaying Techniques in Industrial Situations," Group Psychotherapy, 1959, XII, 148-155.
Productivity depends more on psychological than on environmental factors. Psychological factors, to be optimal, depend greatly on proper communication and perceptions. But these depend basically on attitudes. To change attitudes in industry, a type of group psychotherapy using role-playing is recommended. The format is that four role-players, under the direct supervision of a leader, interact while four other members serve as observers and commentators. Four phases are identified: (1) planning; (2) group interaction; (3) individual ventilation; and (4) group interaction.

183. Phelan, J. G. "An Adaptation of Roleplaying Techniques to Sales Training," Journal of Retailing, 1954, (Winter), 149.
The best method for training in social skills is to watch others, do it yourself, discuss and evaluate differences, and then try again. Conferences do not permit trainees to get the feel of actually how to proceed when on the spot. Effective sales training using role-playing depends on good planning and direction. A discussion is given of general procedures applicable in role-playing sales training and evaluation interviews. The use of role reversal is discussed.

184. Petrullo, Luigi, et al. Leadership and Interpersonal Behavior, 1961.
A collection of articles on group dynamics, designed for the leaders of groups in industry.

185. Phillips, Helen U. Essentials of Social Group Work Skills, New York: Associated Press, 1957, 180.
The author treats four areas of skills: (1) use of limits defined by the purpose and function of the agency; (2) use of feelings; (3) the immediate situation, and (4) member relationships.

186. Pilkey, Loraine, Goldman, M., & Kleinman, B. "Psychodrama and Empathetic Ability in the Mentally Retarded," American Journal of Mental Deficiency, 1961, LXV, 595-605.
Two groups of sixteen eighth-grade mentally retarded boys and girls were used to test whether the empathetic ability of the mentally retarded adolescent could be improved through psycho-

dramatic training, as evidenced by greater accuracy in the ability to predict certain responses of others. The experiment lasted four weeks, the experimental group receiving two one-hour psychodrama training sessions each week. Subjects made ratings of themselves and predicted the self-ratings of five other children in their class at the beginning and end of the study, as well as six weeks after the training had ended. The hypothesis was partially supported, with improvement in the prediction of some traits in others changing significantly for those who received psychodramatic training.

187. Planty, E. G. "Training Employees and Managers," (In Planty, E. G., McCord, W. S., & Efferson, C. A., Training Employees and Managers for Production & Teamwork), Ronald, 1948, 183-186.

There is sometimes a discrepancy between apparent understanding and acceptance versus actual behavior on jobs. Role-playing is a solution because one can project himself in a situation, can submit himself for critical evaluation, and can practice new procedures and methods. Role-playing is the method which evokes the fullest activity in learning. The author distinguishes between role-playing where one acts out a situation spontaneously and a demonstration in which actors show the observers the right and wrong ways to handle human relations problems.

188. Potts, F. "Relief of an Anxiety State by a Single Psychodramatic Session," Group Psychotherapy, 1958, XI, 331-332.

The case of a thirty-two year old woman having marital difficulties and psychosomatic symptoms is presented. She was seen in individual and group therapy with little success, at which time her therapist decided to try psychodrama, through which she was able to express feelings causing her anxiety. At the next group meeting, she reported a reduction of anxiety and of symptoms. Potts concludes remission is based on: (1) the cathartic power of spontaneity per se; (2) normal rechannelizing of disturbed emotions through dramatization and acting out; (3) multiple roles assumed by the patient which permitted her to introject her problems as a totality; (4) help and support given her by the complex phenomena of tele-transference relation to therapist and auxiliary egos.

189. Powdermaker, Florence B., and Jerome D. Frank (eds.) Group Psychotherapy: Studies in Methodology of Research and Therapy, Cambridge: Harvard University Press, 1953. 615.

Report of research with clinic hospitalized patients conducted by an interdisciplinary team of 31 memgers under the supervision of the editors. Research was financed by the Veterans Administration and under the auspices of the Washington School of Psychiatry.

190. Rackow, L. L. "Modified Insulin, Psychodrama, and Rehabilitation Techniques in the Treatment of Anxiety and Tension States," Group Psychotherapy, 1951, V, 215-222.

The method of treatment involving modified insulin combined with psychodrama is discussed with the results in a series of ninety-eight cases. Recurrence of the anxiety and tension was reported by eighty-five percent of those who initially benefited from the above treatment within a relatively short time. Patients in the group were more easily accessible and partook more freely in the psychodrama sessions than a similar group of patients who were treated previously by psychodrama without insulin therapy. Psychodrama sessions were conducted immediately following the insulin therapy. The different approaches to acting out the psychodynamics or the experience situations appeared to be beneficial to the group as a whole. On some occasions, abreactions were noted in the principal actors, but the main benefit of the experience appeared to be in the sphere of insight and experience gaining. This method did not produce permanent results, relapse occurring in a large percentage of the cases when they returned to the stresses and strains of everyday life.

191. Riessman, F. "Roleplaying and the Lower Socio-Economic Group," Group Psychotherapy, 1964, XVII, 36-48.

Four reasons why roleplaying is valuable with low income groups are: (1) it is congenial with the low income person's style: physical (do vs. talk); (2) the professional worker reduces role distance between himself and the disadvantaged person; (3) it changes the setting and tone of what often appears to the low-income person as an office-ridden, impersonal, foreign procedure; (4) the psychotherapeutic functions of role-playing be made explicit; (5) specific uses of role-playing be carefully elaborated and exemplified in great detail both didactically and by illustration; (6) it be made clear that role-playing is not necessarily tied to any particular theoretic or treatment system; (7) research evidence supporting the value of role-playing be supplied.

192. Rogers, Carl R. On Becoming a Person, Boston; Houghton-Mifflin Company, 1961.

The philosophy and implications of non-directed therapy. Contains excellent material on the emotional education of the individual and development of personality.

193. Rogers, Carl R. Client Centered Therapy, Boston: Houghton-Mifflin Company, 1951.

Non-directive therapy is explained and illustrated in detail.

194. Rosenbaum, Max, & Berger, Milton (eds) Group Psychotherapy and Group Function, New York: Basic Books, Inc., 1963, 690.
Selected readings which cover areas such as history, theory, techniques, and new trends in group psychotherapy.

195. Rothaus, P. "Instrumented Roleplaying in Psychiatric Training Laboratory," Archives of General Psychiatry, 1964, XI (4), 400-410.
Instrumented role-playing (IRP) consists of the following: (1) role-playing exercises are formulated as experiments in which the role variations of the participants (patients) constitute the experimental variable. The participants are considered scientists experimenting with the consequences of their own behavior through role-playing; (2) role variations are determined by a conceptual model: (3) tasks are selected in which role-playing interaction can take place; (4) practice training in the roles is given. Under optimum conditions, all participants learn to play all role variations; (5) naive subjects, those who react to the role-playing, and who are not aware that their task partners are role-playing, are needed for the experiment; (6) these naive subjects rate their task partner's behavior on various scales. These ratings constitute the response variables in the role-playing experiment; (7) feedback of naive subjects' reactions is given to participants; (8) participants are to discuss and formulate a conceptual theory explaining the data. An illustrative experiment using instrumented role-playing with twenty-four psychiatric patients is provided. Rothaus concludes that the IRP technique overcomes a great deal of the resistance one often finds to role-playing. For instance, IRP avoids singling out individuals for specific roles which may make them uncomfortable, and calls for large numbers of subjects to play identical roles simultaneously. Also, with IRP, the subject plays several roles rather than just one specific role, thus reducing the threat of having to make a sweeping change in his behavior pattern and allowing him to choose what changes in his behavior style seem most appropriate. Finally, IRP can make the patient feel as though he is a scientist or learner when role-playing rather than a sick person demonstrating his ability to change sick behavior.

196. Rothman, Gertrude. "Psychodrama and Autogenic Relaxation," Group Psychotherapy, 1961, XIV, 26-29.
Autogenic training, in a modified form was used in combination with psychodrama, not to lead to deep trance, hypnosis or sleep, but as a relaxant, facilitating the utilization of the psychodrama techniques.

197. Routh, T. A. "Psychodrama and the Blind," Group Psychotherapy, 1958, XI, 213-216.

The content of role-playing sessions provides topics to be discussed in group lectures and individual therapy. Psychodrama is a prime tool to employ with blind people.

198. Rubin, C. G. "A Statement on the Practical Application of Roleplaying as a Selection Technique by the Seattle Civil Service Department," Sociometry, 1951, XIV, 59-62.

The Seattle Civil Service is experimenting with role-playing for personnel selection and has already used such tests for selecting police women, purchasing agents, and contract agents. These situations, called performance demonstrations, bring out qualities not readily discerned by interviews or written examinations. As example of a structured problem for police women is given together with a rating form which includes voice and speech, ability to present ideas, comprehensive of problem, judgment, emotional stability, self-confidence, diplomacy, and co-operation.

199. Rudhyar, Eva & Branham, B. "The Development of a Psychodrama Department in a Mental Hospital," Group Psychotherapy, 1953, VI, 110-114.

The authors present the mechanics of developing a psychodrama department in a State Mental Institute. Open group sessions are held for outside visitors, various employees, and patients, the purpose being to provide the experience of how a "democratic" group functions. The two psychodramatists provided individual therapy to approximately ten members of the regular groups, utilizing the psychodramatic interview and action techniques. The two therapists observed each other in action to maintain a high level of consistency. The authors feel that mental hospitals, may eventually become re-education centers in their communities, with an orientation toward group psychotherapy and psychodrama.

200. Sacks, J. M. "The Judgment Technique in Psychodrama," Group Psychotherapy, 1965, XVIII, 69-72.

Sacks described a psychodrama scene in which the protagonist is encouraged to explore judgmental situations by role reversal. This is usually done by placing the protagonist in the role of the judgmental figures in his life or by the use of partially hypothetical situations such as courtroom scenes. This technique assists the therapist in dealing with the defendant-judge relationship that may exist in therapy.

201. Salvson, S. R. Analytic Group Psychotherapy, New York: Columbia University Press, 1950, 275 pages.

A companion volume to the author's earlier book, An Introduction to Group Psychotherapy (1934) in which he discusses a psychoanalytic group therapy approach to the treatment of children, adolescents, and adults.

202. Sarbin, T. R. "Spontaneity Training of the Feebleminded," Sociatry, 1945, VII, 389-393.

Role-playing seems to be an ideal procedure for evaluating and training mental defectives. The degree of competence held at present as well as potential can be estimated by these action techniques. As a method of improvement, spontaneity exercises are both meaningful and practical, not only for the participant but also for the observers in a group setting in an institution for the feebleminded.

203. Sarbin, T. R. "Role Theory," In G. Lindzey (Ed.), Handbook of Social Psychology, I, 1954, 223-258.

Role theory attempts to conceptualize human conduct at a relatively complex level. Its variables are drawn from studies of culture, cosiety, and personality. The broad conceptual units of the theory are: 1. role, the unit of culture; 2. position, the unit of society; 3. self, the unit of personality. Persons occupy positions or status in interactional situations. Positions are cognitive systems of role expectations, products of learning. Role expectations are bidimensional; for every role expectation of others there is a reciprocal role expectation of self. The organized actions of the person, directed toward fulfilling these role expectations, comprise the role. Variation in role enactment is a function of at least three variables: 1. the validity of role perception (this implies the concurrent or just-prior perception and locating of the position of other and reciprocally of self); 2. skill in role enactment (related to practice in the use of "as if" behavior); 3. the current organization of the self -- a cognitive structure that exercises a selective and directive effect on role perception and role enactment. Sarbin reviews some experiments which have emerged from role theory as well as empirical methods available for assessing the self.

204. Schauer, G. "The Function of an Audience Analyst in Psychodrama," Group Psychotherapy, 1951, IV, 197-205.

The audience analyst critically interprets therapeutic sessions to introduce the audience's point of view. The problems of the spectator can be dealt with in group psychodrama, while directive psychoanalytic and non-directive methods fall short in meeting the many needs of many patients.

205. Scher, J. M. "Two Disruptions of the Communication Zone: A Discussion of Action and Roleplaying Techniques," Group Psychotherapy, 1959, XII, 127-133.

Two types of organizational aberrations which result in a disruption of the communicative process within a hierarchical structure are discussed. Communicatio retarda is a process which lacks goal-intendedness and results in a situation where no action is achieved. Communicatio multiplex refers to a situation in which too much competing or unorganized information is being handled, and is characterized by a lack of leadership and ordered interaction. Both concepts are demonstrated by examples. Role-playing is useful in that it keeps the "communication zone" open and ordered. It clarifies the situation and leads to meaningful decision making.

206. Schmidhauser, H. B. "You, Too, Can Roleplay," Journal of the American Society of Training Directors, 1958, XII, (3), 2-11.

Role-playing's value in business situations depend on these seven features: 1. others can observe situations, 2. participants learn by doing, 3. all quickly grasp essential conflicts, 4. conclusions, decisions and solutions can be arrived at, 5. participation fosters interest and motivation, 6. techniques elicit attitudes, and 7. beneficial co-operation is induced. Eleven terms found in role-playing are defined. Some reports of successful use of this procedure are given.

207. Shaftel, George & Shaftel, Fannie R. Role Playing the Problem Story

An excellent handbook of principles, explanations and practical examples for the elementary school teacher on how to use role-playing and case study (problem story).

208. Shaw, M. E. Role Reversal. "A Special Application of Roleplaying," Supervisory Development Today, 1955.

Role reversal consists of having role-players change their positions or parts. It is used for producing insights, as a warm-up device, for developing the situation and for producing action. Among its various applications are to indicate how to handle grievances and for job instruction training. Examples of use are given together with a generalized procedure for the use of role reversal.

209. Shaw, M. E. "Roleplaying -- A Procedural Approach," Journal of the American Society of Training Directors, 1956, 10, (March-April), 23.

Effective role-playing depends on a procedural frame of reference which helps the leader meet ever changing needs of people in human relations training. Three phases are suggested: 1. the warm-up, 2. the enactment, and 3. postsession analysis. Successful guidance of learning experience require that the leader accept that people are capable of solving the majority of their own problems and that a group's experience and understanding are superior to that of any other individual's, including the leader's.

210. Shaw, M. E. "Training Executives in Action," Group Psychotherapy, 1956, IX, 63-68.

In view of some opinions that role-playing might not be acceptable in industrial training. Shaw gives evidence that 79 percent of 73 executives who enrolled in a communication course through the American Management Association accepted role-playing without especial comment. A number of specific comments about this technique are cited in the article.

211. Shaw, M. E. "Organizational Considerations in Roleplaying Application," Group Psychotherapy, 1959, XII, 156-160.

Role-playing in industry thus far has not yet been utilized to its potential. In most cases it has been used for fairly sterile didactic purposes, concerning itself with "methods," using "canned" situations, and in general, not taking advantage of the enormous possibilities inherent in spontaneity role-playing as employed in psychodrama. Shaw suggests that industry can can use role-playing in its more sensitive and powerful sense, especially in the treatment of existing organizational groups incontrast to transient artificial training groups.

212. Shellow, R. "Psychodramatic and Group Psychotherapy," Group Psychotherapy, 1958, XI, 227-228.

Inmates of a juvenile institution tend to be non-introspective and usually "act out" problem solutions. When properly utilized, this "acting out" can be turned to therapeutic advantage. An example of the spontaneous eruption of latent group problems into dramatic form is described.

213. Shoobs, N. E. "Individual Psychology and Psychodrama," American Journal of Individual Psychology, 1956, XII, 46-52.

Therapists with an Adlerian orientation can utilize psychodramatic techniques without adhering to the philosophy of J. L. Moreno.

214. Schoobs, N. E. "Roleplaying in the Individual Psychotherapy Interview," Journal of Individual Psychology, 1964, XX, 84-89.
Shoobs reports incidents in which he used role-playing with resisting, nonco-operative individuals, employing different variations in individual psychotherapy. With a patient having difficulty making a decision, the double technique was used. Shoobs used role-reversal to overcome a patient's inadequacy feelings. To deal with resistance, Shoobs used role-exchange with the patient. Illustrations are provided of the soliloquy technique and trait personifications. In visiodrama, Shoobs makes use of cartoons and drawings to warm up resistive patients with opportunities for practicing social skills, for meeting difficult situations, and for taking responsibilities, helping them to gain insight and be more aware of others.

215. Shor, J. A. "A Modified Psychodrama Technique for Rehabilitation of Military Psychoneurotics," Sociatry, 1948, I, 414-420.
The psychodrama "integrator" in a military hospital interviews patients explaining that dramatic activity is part of the treatment program. During the interview patients are asked to discuss post discharge plans, with emphasis on situations which patients feel might cause difficulty upon discharge. The integrator gave auxiliary ego information about the patients and the planned program for the day. Each session was concluded with an open conference between patient and integrator. Subsequently, the session was reported to the ward doctor by the integrator. Anxiety neurotic patients showed the most complete emotional involvement and an increase in self-insight. Organically brain injured patients simply reiterated pre-occupations and sense of impotency, failing to respond well to psychodrama. Schizophrenics could not warmup and usually refused to accept any externally suggested fantasy situation.

216. Shulman, B. H. "A Psychodramatically Oriented Action Technique in Group Psychotherapy," Group Psychotherapy, 1960, XIII, 34-39.
The members of a therapeutic group tried to discover the hidden purpose of a member's provocative behavior and then in an exaggerated way, responded to the behavior. This conveyed to the patient his intensions dramatically and forcefully, Confrontation of one's mistaken goals via others' role-playing responses often leads to an immediate release of tension and correction of behavior.

217. Slavson, S. R. Creative Group Education, New York: Association Press, 1948.
Education is approached from the group session orientation. A wide variety of creative techniques are explained with

examples. Dramatics is approached from the standpoint of formal play presentation.

218. Slavson, S. R. (ed) The Fields of Group Psychotherapy. New York: International Universities Press, Inc., 1955, 338 pages.
An extension of an earlier volume, The Practice of Group Therapy, 1947, the more recent book discusses use of group therapy in various settings, such as private practice, hospitals, and industry, plus treatment of special problems -- alcholism, delinquents, sex and marriage problems, etc. Final chapters focus on training and research.

219. Slavson, S. R. "A Preliminary Note on the Relation of Psychodrama and Group Psychotherapy," International Journal of Group Psychotherapy, 1955, V, 361-366.
Slavson states that psychodrama was originated by Karl Joergensen of Sweden who introduced the spontaneity theater, or Stegrief theatre in 1915 which was later transplanted to the United States by J. L. Moreno. Slavson maintains that spontaneity techniques can be usefully employed as a "catharsis inducer," a rehearsal technique, and a means of communication, but never as total therapy. The psychodramatic technique may be used with psychotics to activate communication; however, for nonpsychotic patients, role-playing and other psychodramatic methods are artificial. Slavson concludes that psychodrama must be used with discrimination with patients for which it is suitable. Blanket use of psychodrama is not only wasteful, but is definitely injurious and confusing.

220. Smigel, E. O. "A Note on Audience Involvement and Roleplaying in Sociodrama," Group Psychotherapy, 1961, XIV, 66-67.
Heightened involvement of the audience occurs when the audience is told they will be called upon to criticize, add to, discuss, or give their own version of how the roles should have been played. With this technique the audience becomes more attentive; the actors, because of possible criticism, tend to take their parts more seriously; and additional insights occur to the group.

221. Smith, Marion Reed. "The Silent Auxiliary-ego Technique in Rehabilitating Deteriorated Mental Patients," Group Psychotherapy, 1950, III, 92-100.
Seventeen deteriorated psychiatric patients hospitalized an average of sixteen years, were studied in a group habit-training project. The "silent auxiliary-ego" technique, in which activities are suggested by gesture rather than speech, was used. Some goals of the project, as demonstrated in four case studies

were: 1. bringing back mental vitality; 2. presenting occupations likely to appeal; 3. helping an unco-operative patient; 4. finding projects that suited the patient's ability and whim. Results were generally positive. Ward attendants' interest in helping patients increased by introducing a new method of approaching the patients.

222. Solomon, A. P. & Fentress, T. L. "A Critical Study of Analytically Oriented Group Psychotherapy Utilizing the Technique of Dramatization of the Psychodynamics," Occupational Therapy and Rehabilitation, 1947, XXVI, 23-46.

Dramatization of the patient's psychodynamics is an effective method in conjunction with group psychotherapy for: 1. obtaining abreactions; 2. increasing insight into unconscious material; and 3. modifying overly rigid, strict super-egos or strengthening weak super-egos. A study of thirty-four patients and fifty-five dramatizations indicates that it is possible to obtain strong abreaction in all of the categories studied except for compulsive neurotics and schizoids. Strong tension during the writing of an autobiography is associated with weak abreaction in dramatization. The dramatization technique is felt to be effective as a teaching method in the group therapy of the patients in the audience by diminishing resistance, increasing insight, and permitting abreactions by identification.

223. Speroff, B. J. "Empathy and Role-reversal as Factors in Industrial Harmony," The Journal of Social Psychology, 1953, XXXVII, 117-120.

Industrial conflict is provoked or mediated by intercommunication between disputing groups. Empathy serves the role of mediating good communication when defined as "the ability to put yourself in the other person's position." To establish empathy in disputes, when X expresses a point and Y disagrees, Y must present the point himself to X's satisfaction. This is an example of role-reversal, X taking Y's role, used to establish empathetic understanding.

224. Speroff, B. J. "The Group's Role in Roleplaying," Journal of Industrial Training, 1953, VII, 17-20.

Good role-playing is group-centered. It has two major purposes: to allow a person to "feel the role of another" and to permit the player to reveal his true self. A number of specific techniques are described.

225. Speroff, B. J. "Rotational Roleplaying Used to Develop Executives," Personnel Journal, 1954, XXXIII, 49-50.

The author discusses the value of job rotation and interchange of roles for fuller development of individual executives

and for increasing better understanding of problems of others.

226. Speroff, B. J. "Scripts Versus Roleplaying," Personnel Journal, 1954, XXXII, 304-306.
Scripts are structured rules which role-players read. Their main purpose is to give information to the audience. While for many situations unstructured spontaneous dramas are superior, for other purposes, scripts are better. In deciding which of the two to use, a great many factors have to be taken into consideration.

227. Speroff, B. J. "Empathy and Role-reversal as Factors in Communication," Journal of Social Psychology, 1955, XLI, 163-165.
Role-reversal can be used to ensure good communication when the ordinary empathetic procedures do not work.

228. Speroff, B. J. "Five Uses of Sound Recordings of a Group's Role Playing," Personnel Journal, 1956, XXXV, 50-51.
Five major uses of sound recordings in industrial role-playing are: 1. recordings of prior sessions can be the basis for a present group's discussion; 2. a session can serve as a model of a good interaction; 3. one can replay a session to have participants rehear what was said; 4. it is possible in this manner to compare different performances; 5. in this manner one can analyze, evaluate, or examine critically any "frozen" session

229. Speroff, B. J. "The 'Behind-the-Back Way' in Training Conference Leader," Personnel Journal, 1957, XXXV, 411-412, 435.
Speroff suggests the use of the "behind-the-back" technique in the training of industrial conference leaders. This method calls for the trainee to interact with the group and then retire psychologically by turning his back to the group while they discuss him. This procedure, it is claimed, makes it easier for the group to discuss the "absent" individual since they are not inhibited by seeing him and makes it easier for him to listen to what is said since he is not emotionally upset by hearing critical material. Speroff claims personal insight, empathetic ability, and sensitivity to the feelings of others are developed by this method. More objective self-evaluations and greater skills in personal relations are fostered by this technique.

230. Speroff, B. J. "Group Therapy in Industry: A Case of Intragroup Conflict," Group Psychotherapy, 1957, X, 3-9.
The author recounts a case study of a group of industrial employees whose relationships had degenerated progressively. By using a group therapy approach, including the use of role-

playing in seven weeks the relationships were considerably improved.

231. Speroff, B. J. "Roleplaying Versus Acting With Scripts," Nursing Outlook, 1958, III, 377-379.
In nursing training the use of scripts, which are completely structured interchanges, intended to show superior ways of dealing with hospital problems, are inferior to the more dynamic procedure of role-playing to permit nurses to empathize with other people's feelings.

232. Speroff, B. J. "Group Psychotherapy as Adjunct Training in Handling Grievances," Group Psychotherapy, 1959, XII, 169-174.
A case history is cited to show how a labor relation staff was given training by means of a group therapy-like procedure aimed at improving their functioning. Individual problems were selected, role-played, and discussed. First, attention was paid to problems; later, to the individuals. As a result of a number of such sessions the effectiveness of the supervisors increased, and they were able to handle almost twice as many cases as they had before.

233. Spiegel, J. P. "Psychotherapy as a System of Social Roles," Journal of Nervous and Mental Diseases, 1954, CXX, 395.
Roles have structural and functional aspects. The structural aspects can be classified as goal, value, and allocative. The functional aspects of roles arise out of the degree of goodness of fit or strain in their structural aspects. Role reversal is defined as an emergency attempt to restore complimentarity by taking a role opposite to that which one has been playing. Explicit and implicit roles are discussed.

234. Stahl, G. R. "Roleplaying is Ideal for Training," Sales Management, 1953, (Nov. 10) 40.
Shows how role-playing can be used in the training of salesmen. This procedure is useful not only in improving skills, but also in changing attitudes. Twenty-four questions are asked and answered about role-playing used for training.

235. Stahl, G. R. "Training Directors Evaluate Roleplaying," Journal of Industrial Training, 1953, VII, 21-29.
This is a summary of replies to questionnaires sent in 1951 and 1953 by training directors with reference to role-playing in industry. The two major purposes of role-playing are to develop skills and to change attitudes. A number of comments, favorable and unfavorable, sent in by training directors are reproduced.

236. Stahl, G. R. "A Statistical Report of Industry's Experience With Roleplaying," Group Psychotherapy, 1954, VI, 202-215.
Reports from 107 organizations regarding their reactions to role-playing are given. Generally, its two major purposes are: supervisor training and learning how to deal with specific problems. A number of specific attitudes are discussed in detail, together with statements of various commentators.

237. Stanton, H., Back, C. W. & Litwak, E. "Roleplaying in Survey Research," American Journal of Sociology, 1956, LXII, 172-175.
Survey data obtained through role-playing may prove better than information obtained through interview procedures. Most subjects can role-play, it is not difficult to train administrators to use this technique, and it yields information about the respondent under stress.

238. Starr, Adaline. "Roleplaying: An Efficient Technique at a Business Conference," Group Psychotherapy, 1959, XII, 166-168.
Role-playing in a business conference can be an efficient technique for "putting points across." By having independent-from-the-organization people act out conflict situations, those on both sides of an issue can get to see the others' point of view.

239. Starr, Adaline. "Psychodrama With a Child's Social Atom," Group Psychotherapy, 1953, V, 222-225.
The child's social atom includes all who people his life situation. As the child grows, more roles are added to his behavior repertoire. In psychodrama with children the director's goal is not interpretation dynamics, but expression. When too much anxiety is exhibited the acting can be directed by the child. The group may act out dreams, day-dreams, or experiences as related by the child. A problem in doing private practice group psychotherapy with children, is the difficulty in forming a group which will afford the child with a maximum of satisfaction in positive relationships. Family psychodrama affords an opportunity for recreating life situations, giving the child and family a chance to go back to repeat experiences as they would prefer to have done them, or to attempt entirely new approaches. Family members can be trained to be therapeutic agents to each other, not at the intellectual level, but in the action process.

240. Stein, C. "Psychodrama for Nurses in a General Hospital," Group Psychotherapy, 1961, XIV, 90-94.
Weekly psychodrama sessions for student and registered nurses helped to resolve emotional tensions connected with

hospital duties. The nurses became more aware of their feelings and became better equipped to deal with hospital situations as well as their own personal and family lives. An effective way of replacing a sense of failure with an ego-lifting experience is to reverse roles, or to put the nurse into an authoritarian or therapeutic role so that she can attain a feeling of accomplishment.

241. Steinmetz, C. "Recordings Help Foremen Improve Industrial Relations Techniques," Factory Management and Maintenance, 1949, (Jan.) CVII, 129-130.

A technique of human relations training using recording as a major method is described. Participants handle a structured case which is recorded. Later, the session is played back. The major participant gets a first chance to list and criticize his performance; then, others are permitted to evaluate it.

242. Steinmetz, Martha "An Experiment in Psychodrama at the Florence Crittenden Maternity Home," Group Psychotherapy, 1958, XI, 216-218.

Role-playing was used with unmarried girls residing in a maternity home: 1. to help them gain insight into their problems and to help them work out methods of approaching their family and friends; 2. to evolve adjustment techniques pertinent to a homogeneous and structured environment. A combination of group discussion, along with role-playing was found most helpful.

243. Stevens, Elisabeth. "Psychodrama in the Speech Clinic," Sociatry, 1947, 1, 56-58.

To the extent that speech difficulties are not due to somatic defects, they represent symptoms of personality maladjustment. Usual verbal techniques place limitations on therapeutic progress because of patient's difficulty in communicating. The psychodramatic method because of its de-emphasis of verbal communication has advantages in the treatment of speech defective patients because of their ability to show conflicts on a non-verbal level.

244. Strauss, Bert & Frances. New Ways to Better Meetings, 1952.

This delightful handbook includes a number of ways to make meetings more dynamic and meaningful. Role-playing is explained in the context of group dynamics, with a general outline of the approach, limitations, and applications.

245. Strean, H. S. "Treating Parents of Emotionally Disturbed Children Through Roleplaying," Psychoanalysis and Psychoanalytic Review, 1960, XLVII, (1), 67-76.

Role-playing may be used with the severely disturbed parent

who has strong resistance to change, limited ego functions, and whose psychic balance depend on a pathological parent-child relationship. Through role-playing, the therapist provides the parent-patient with a new symbolic parent to be introjected as a corrective emotional experience. The role played by the therapist is influenced by his evaluation of the parent's childhood experiences with his own parents.

246. Sturm, I. E. "The Behavioristic Aspects of Psychodrama," Group Psychotherapy, 1965, XVIII, 50-64.
Sturm recognizes the differences in the philosophical basis and goals between the psychodrama and psychodramatic group psychotherapy system and the learning theory and behavior therapy system. In an attempt to combine the methods, Sturm describes six basic psychodramatic techniques from within the behavior therapy framework and six prominent behavior therapy techniques are reviewed from within a psychodramatic emphasis. Sturm offers a synthesis of the two systems, which he labels "behavioristic psychodrama" and hypothesizes that this synthesis will provide a useful repertoire of behavioral control techniques.

247. Symonds, P. "Roleplaying as a Diagnostic Procedure in the Selection of Leaders," Sociatry, 1947, I, 43-50.
The author analyzes 111 O.S.S. Improvisation situations. They fall into seven types: 1. personal criticism -- boss criticizes a worker, etc. 2. interpersonal conflict -- partnership dissolution, etc. 3. moral issues -- plagiarism, etc. 4. interviews -- hiring situations, etc. 5. rejection situations --blackballing, etc. 6. interpersonal conflict -- loyalty problems, etc. 7. authority problems -- reporting mutiny. These role-playing situations can be used for the evaluation of personality, since different people handle such problems differently.

248. Taylor, J. W. "Methods of Increasing Knowledge," Journal of the American Society of Training Directors, 1953, VII, 13-16.
Training has three purposes: increasing knowledge, increasing skills, and improving attitudes. There are four ways of increasing knowledge: telling, showing, illustrating, and doing. A dozen ways of increasing knowledge are listed: reading, lectures, etc., including role-playing, defined simply as the case study method brought to life, utilizing the learning by-doing principle. Role-playing permits protected-from-penalty practice, pilot-running experimentation, creates new understanding, and convincingly, and is one of the most potent weapons in the training directors arsenal.

249. Tawadros, S. M. "Spontaneity Training at the Dorra Institute, Alexandria, Egypt," Group Psychotherapy, 1956, IX, 164-167.
Tawadros designed an experiment which attempted to explore the hypothesis that "morons can be stimulated to react intelligently to social situations through the use of the psychodramatic and spontaneity training methods." Spontaneity training was initially used for the following purposes: 1. analysis of ever-day life situations; 2. familiarizing children with the roles of state officials and various trades and professions in the community; 3. generally promoting the children's creative abilities. The children acted out such scenes as a street accident between a bicycle and automobile, choosing their roles and eventually exchanging roles. Tawadros concludes that the results support Sarbins' position as to the value of spontaneity training for feeble-minded children and the author further suggests the psychodrama would be beneficial to these children in re-enacting family situation scenes. Psychodrama also was found to be a valuable diagnostic tool with feeble-minded children.

250. Thelen, Herbert A. Dynamics of Groups at Work, Chicago: The University of Chicago Press, 1954, 379 pages.
Research from the Human Dynamics Laboratory of the above university of value to the pastoral group counselor and of special interest to those concerned with the revelance of group dynamics for the classroom and social action in the community.

251. Toeman, Zerka. "The Double Situation in Psychodrama," Sociatry, 1948, I, 436-446.
A subject is given three-dimensional reality when the double and subject perform the same act, thinking and acting in unison. The stimulus comes from the body image of the double and has a profound effect in producing in the subject the image of a co-existing body and mind. When this relationship has been established, the auxiliary ego playing the double role can begin to deviate to stimulate the subject along a different track.

252. Tupes, E. C., Carp, A., & Borg, W. R. "Performance in Roleplaying Situations as Related to Leadership and Personality Measures," Sociometry, 1958, XXI, 165-179.
Three hypothesis were tested: 1. role-playing scores are related to military officer effectiveness, 2. are related to other performance predictors, and 3. are related to personality sources rendered by peers. Based on over 200 USAF candidates, results indicate: non-chance relationships exist for the first hypothesis, but predictions are not efficient; significant relationships exist versus other performance tests; and significant relations exist between role-playing scores and peer

personality ratings. The authors believe that check lists of specific behaviors is a superior method of scoring role-playing for evaluation.

253. Twitchell-Allen, Doris. "The Essence of Psychodrama," Group Psychotherapy, 1960, XIII, 188-194.

Psychodrama is a way of life. It is always available for use in any situation, in any place, with any person. Psychodramatic techniques were employed at Children's International Summer Village, whose program brings individuals of varying nationalities together for close daily living. Psychodrama is especially valuable in situations made more difficult by differences of cultural values.

254. Tyler, A. H. "A Case Study of Roleplaying," Personnel, 1948, XXV, 136-142.

Role-playing was first used in industrial training at the American Type Founders Company. This method has a number of advantages over other procedures including learning-by-doing; learning is put to immediate use; there is a competition to do better than others, etc. Sound recordings and playbacks are a main training tool. The conference leader who uses role-playing has a very difficult task which calls for tact, patience, and understanding.

255. Verven, N., Waldfogel, S., & Young, R. A. "Modified Psychodrama and Group Therapy in a Treatment Camp," International Journal of Group Psychotherapy, 1956, VI, 291-299.

Psychodrama produced a genuine catharsis and led to some insight when used as the primary technique at a camp for emotionally disturbed children. The authors felt that it was more effective in the camp setting than conventional group psychotherapy. The apparent reasons were: 1. psychodrama produced less intensive and complicated transference reactions; 2. it was followed by less regressive acting out in other places in the camp program; 3. because of its make-believe quality, it protected the actors from the anxiety that revelation of distressful emotions creates in other therapeutic situations. In general, psychodrama seemed to be helpful in reducing group tensions and diminishing anxieties stemming from the daily crises of camp living. Problems encountered in developing a therapeutic program at this type of camp are discussed.

256. Weiner, Hannah, "A Note on Roleplaying Research," Group Psychotherapy, 1959, XII, 67-68.

Fifteen married couples were given a questionnaire requesting personal data and presenting eight role-playing situations to be

solved by writing out answers. The couples were separated into three five-couple groups and each couple enacted one of the situations chosen at random. Participants' performances were rated by group members, the actor's mate, and an expert non-participating observer. Ratings were compared to the answers of the written questionnaire to determine how close the individual couples could accurately predict their behavior.

257. Weiner, Hannah. "Treating the Alcoholic with Psychodrama," Group Psychotherapy, 1965, XVIII, 27-49.

Weiner presents interpretations of results she has obtained in treating 300 alcoholics over a four year period through psychodrama. She feels psychodrama is successful in the treatment of the alcoholic because this methodology demands immersion of the total person's mind, personality, and body into contact with reality in a spontaneous action wherein the individual is in contact with his unconscious, developing skills through ridding himself of himself in practicalness and concreteness without "thinking" but in terms of self-forgetfulness and action. The learning process accrues itself to the individual not by being shown by an authority but by enabling the alcoholic to "get the feel" of the spontaneous way of life through adapting and developing his individual peculiarities. He develops a new sense of accurate alertness of all the senses; perception and actionbecome one, independent of a conscious purpose. He develops a spontaneity close to that of the growing child. Past uses of psychodrama in the treatment and management of alcoholism are discussed.

258. Weinland, J. D. "Training Interviews by the Group Method," Journal of the American Society of Training Directors, 1957, XI, (2), 35-40.

The group training situation has some advantages over individual training for interviewers; criticism occurs without rencor; the group has a wide attention span and observes closely; there is a greater freedom of questioning; and individuals are helped to learn how to speak before groups. In the procedure used by the writer, students are interviewed in pairs in front of a class. The instructor also does demonstration interviewing. When special points are to be taken up, planned role-playing is used.

259. Wells, Cecilia G. "Psychodrama With Children in a Sociometrically Structured Setting," Group Psychotherapy, 1961, XIV, 160-163.

Seven fifth graders participated in six workshops involving role-playing, sociodrama, and psychodrama with adult participants who were the workshop members. The mutually shared benefits

were exciting and rewarding to the children as well as to the workshop members. This was a "truly human adventure in group dynamics," where people of all ages could be themselves more freely, could inter-relate, gain personal insight, and see and feel another's point of view.

260. Wells, Cecilia C. "Psychodrama and Creative Counseling in the Elementary School," Group Psychotherapy, 1962, XV, 244-252.
Wells uses psychodramatic techniques in handling problems of elementary school children. Illustrations are given of using psychodrama "on the spot," for enactment of future roles, and for dealing with day-to-day and face-to-face situations. Insight seems to follow action and feeling. Psychodramatic techniques provide a heightened awareness of human roles and their significance for education.

261. Wilkinson, B. & Myers, J. H. "What Good are Roleplaying Techniques?" Advanced Management, 1954, XIX, 23-24.
When role-playing is not accepted, it is highly possible that the technique was misunderstood and misused. The authors applied this procedure with success in a location where formerly it had not worked out well. They asked one-half of the group to identify with one and the other half to identify with the other person in two-person actions. The players had rehearsed the scene and purposely made errors. The group then discussed these errors. Sixteen questions are asked and answered by the authors.

262. Wittengerg, Rudolph. So You Want to Help People: A Mental Hygiene Primer for Group Leaders. New York: Association Press, 1947. 174 pages. The Art of Group Discipline: A Mental Hygiene Approach to Leadership. New York: Association Press, 1951, 124 pages.
Two excellent books by the same author who makes the way plain for those new to the field of group dynamics theory.

263. Wolozin, H. "Teaching Personnel Administration by Roleplaying," Personnel Journal, 1948, XXVII, 107-109.
The author reports that he finds it much more satisfactory to teach personnel administration through role-playing. He separates class groups into subgroups of six and has each group analyze and act out problem cases.

264. Wyn-Jones, I. "The Significance of Role-playing," Bacie Journal, 1952, Jan. - Feb., 21-24.
Role-playing is defined as "the physical interpretation of a mental pattern of behavior in a given situation." There is reason to doubt that whether this procedure has yet been used

to its full advantage. Several types of role-playing are described: dramatization of training based on a rehearsed script for demonstration purposes (information giving); spontaneous role-playing where students' abilities to handle problems are tested (testing); role-playing for insight through acting in a semistructured situation (training). Postsession analysis are regarded as important. Groups no larger than 15 are suggested for industrial role-playing. Success depends in part on the attitudes of the students, and the ability of the instructor to create an air of reality about the situation.

265. Wyss, Dieter. Die psychotherapeutische Behandlung einer Halluzinatorisch-Paranoiden Schizophrnie. (Psychotherapeutic treatment of a hallucinatory-paranoid schizophrenic.) Nervenarzt, 1958, XXIX, 249-255.

A thirty-year old patient had been psychotic for several years and had been treated with electroshock and insulin-shock. After an attempt at regular psychoanalysis the author began treatment by psychodrama, i.e., he and his colleagues enacted the delusional and hallucinatory persons and experiences of the patient, gradually improving on his reality-testing. The patient's symptoms were reduced and he attained a better degree of social adjustment.

266. Yablonsky, L. "Preparing Parolees for Essential Social Roles," Group Psychotherapy, 1955, VIII, 38-40.

Although the fear and anxiety of parolees and mental patients may be rooted in more complex psychological dynamics, it is necessary that they be prepared to act effectively in key areas in social life. Role-playing can often cut through the complexity of personality problems and help prepare individuals for these situations. The author's role-playing procedure consisted of four steps: 1. select key situations and roles; 2. project subject into the situations, using role reversal, double, and other psychodramatic techniques which seem indicated; 3. follow-up subject on his performance in actual situations; 4. use role-playing procedures to have the subject explore other situations and to reinforce his positive actions. Yablonsky offers the following conclusions: 1. there are certain cultural key roles and situations which are difficult. This is especially true of individuals who have been institutionalized; 2. role-playing can enable the individual to remain in the open community; 3. acting these various roles gives the subject an opportunity to receive therapeutic benefits from "normal" interaction conditions; 4. role-playing allows individuals to experience the correct method of handling "key" roles and situations.

267. Yost, Thad O., & Christensen, J. Outline of Counseling Theory and Practice, Brigham Young University, Summer Session, 1966.

268. Zacher, A. N. "The Use of Psychodrama in Pastoral Therapy," Group Psychotherapy, 1961, XIV, 164-168.
Psychodramatic insights and techniques have a broad application in the church. Role reversal can be used when a person has an unrealistic view of the clergy. Role-playing can be used in helping individuals understand themselves better, become more effective in their relations with others, and help them understand, at a deeper level, the social issues of our time. The church is a place where people live together, hence, psychodrama is valuable in this setting.

269. Zander, A. F. "Roleplaying: A Technique for Training a Necessarily Dominating Leader," Sociatry, 1947, I, 225-235.
In some situations, the leader must be dominating and should lead without consideration of the desires of those under his supervision. However, there are a variety of ways in which a necessarily dominating leader can secure better co-operation of subordinates. A condensed protocol is given of how this type of situation is handled. In a training course which meets for only a few sessions, the use of role-playing brings up a number of problems, especially when unsympathetic individuals are in a group.

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APPENDIXES

A P P E N D I X A

TAKEN FROM PAUL H. DUNN, "AN EVALUATION OF THE EFFECTIVENESS OF THE LATTER-DAY SAINT INSTITUTES OF RELIGION" p. 113-114

APPENDIX A

Personal Skills. Included within the personal skills category were several functions of primary secular emphasis. These included the following skills (parenthetical numbers refer to items in sections B and C of the questionnaire as exhibited in Appendix A):

1. Evaluating reading material (1)
2. Artistic and aesthetic activities (4)
3. Clear and logical thinking (9)
4. Scholarly research (11)
5. Effective communications (13)
6. Creative or expressive activity (14)
7. Interpersonal activity (15)
8. Community service (20)
9. Wise occupational decisions (34)

Personal appreciations. Grouped within the personal appreciation category were a variety of appreciations which were primarily secular in emphasis:

1. Understanding of other languages (2)
2. Knowledge of other people and cultures (3)
3. Knowledge of social sciences (5)
4. Knowledge of physical sciences (6)
5. Knowledge of varied occupations and professions (7)
6. Knowledge of one's cultural heritage (10)
7. Understanding of the world around us (12)

8. Knowledge of basic aspects of world-orientation (16)

9. Knowledge of sound courtship behavior (18)

10. Knowledge of wholesome family requirements (19)

A P P E N D I X B

TAKEN FROM JOSEPH MARVIN HIGBEE, "OBJECTIVES AND FUNCTIONS OF THE LATTER-DAY SAINTS INSTITUTES OF RELIGION" p. 184-187

APPENDIX B

The objectives written by the faculty respondent groups were categorized into seven distinct areas. Table 24 shows the number of times each of the respondent groups included an objective in their list which fell into one of the categories. The category to receive the greatest number of objectives is religious education. The one receiving the least was counseling. The remainder of this section of the chapter is given to presenting the seven categories and examples of each one.

1. Religious Education

Nearly every list of objectives contained at least one objective that indicated a major purpose of the Latter-day Saint Institutes of Religion was to teach religion to college students on a college level. Some examples of this concern are as follows:

> To provide opportunity for acquisition of increased knowledge and appreciation of the scriptures -- ancient and modern, and their vital relationship to the student's present life and challenges.
>
> The Institutes are primarily a teaching Institution of the Church. Their first objective, therefore, should be the dissemination of knowledge: (1) Mormon doctrine and history within the context of Christian history, (2) History and doctrine of the Judeo-Christian tradition, (3) Christian and Mormon ethics, and (4) History and doctrine of non-Christian religions.
>
> To encourage gospel scholarship.
>
> To give students an opportunity to learn the gospel -- church history, and the scriptures. They must study this as academically as they would physics. No other place in the church is provided for this kind of study. You cannot love what you don't know.

Most of the responses in this area were oriented to Latter-day Saints frame of reference, as is indicated by these two statements:

> To correlate the learning the college student is exposed to in a Latter-day Saints frame of reference. The Institute teacher must have a broad liberal education in the humanities so that he can recognize the "truth" and "fiction" the college student is exposed to, and help the student find a frame of

reference for that truth in the Latter-day Saints setting. We are not afraid of truth.

To broaden and increase the depth of understanding of each student in the basic principles of the gospel.

2. Testimony

The category which was second in number of written objectives was testimony. The Latter-day Saints concept of a testimony is very important to members of the Church. Therefore, it plays a significant role in any of the teaching or religious institutions of the Church. A testimony of the gospel, or any facet thereof, is considered to be a sure knowledge, received by revelation, from the Holy Ghost. It is certainty of belief. Doubt is dismissed. Faith becomes the ruling power. In light of this concept, it is easily understood why testimony was preceded only by religious education. Teaching and learning is a prerequisite to receiving a testimony of the divinity of some part, or the total, of the gospel of Jesus Christ. Examples of objectives written in this area are as follows:

To instill or fortify faith in God and Christ among those present.

To help students understand and appreciate the reality of Jesus Christ -- his message and his mission.

Build sound testimonies based upon the best available information that will make it possible to grow academically and consistently towards total integration of all truth.

...to help each student have a religious experience at this important time in life, that will help him realize that Jesus is the Christ, the Savior of the world, and the literal Son of God.

To convince the student that the Church of Jesus Christ of Latter-day Saints is the purveyor of the gospel of Jesus Christ, divinely restored.

To affirm that Joseph Smith was the prophet, through whom the restoration of the gospel of Jesus Christ was achieved, and that the leadership of the Church does and has sustained that divine calling and is the agent through whom God speaks to men today.

To assist students to know there is a living prophet today, and to assist students in understanding the role of the living prophet.

3. Personal Living

The category with the third highest number of objectives is in the area of assisting students to develop guidelines for personal living.

To help the student build a framework of reference and conviction which will keep him steady in times of intellectual, spiritual, and social need; and give him the necessary foundation upon which he can build a full life both here and hereafter.

To teach students how to think, reason, and then apply the results of these processes into their own lives for happiness.

To become useful people in the wider sense, as good citizens of the community and nation, and to accept responsibilities for its betterment.

Help them adjust to the problems of everyday living.

We need to teach our students how to be more objective, and how to free themselves of bias opinions and prejudices.

It was found that most of the wirtten objectives in this category were oriented toward Latter-day Saint living as is illustrated in the following:

To help them achieve success in live through learning and living the gospel principles.

I believe the fundamental objective of the Institute program is to help each individual achieve eternal life.

Help students relate the gospel to their problems, needs, interests, and desires.

To help them adjust to the society in which they live, without sacrificing any of their principles.

To excite them with the joy that comes from living the gospel, and make them desire the Latter-day Saints way of life above any other.

4. Social

An important part of any student's college life is the social experiences which he has and needs. The faculty of the Institutes build upon this need by including several objectives which dealt specifically with the social aspect of college life within the Institute environment. Some

To help students grow in various ways, in order that they might use this new knowledge in rendering effective service to the church, (a) as a missionary, (b) as a ward leader, (c) as a teacher, (d) as a student leader.

6. Courtship, Marriage, and Family Life

The Latter-day Saints concept of life has its center in the family. Therefore, great emphasis is given to proper preparation for marriage and family life. The Latter-day Saints Institutes of Religion have become, in part, social centers in which Latter-day Saints college youth associate. In light of this, faculty members have indicated that one of the Institute's major objectives is to provide proper training, association, and atmosphere which contribute to a successful marriage. Great emphasis is also placed upon marriage within a Latter-day Saints temple, for it is here that marriage is solemnized "by one having authority" for time and for all eternity. Some representative examples of the faculty written objectives in this category are as follows:

> We also need to do something to help students to appreciate the beauties as well as the challenges of marriages -- to help them understand the purpose of the temple, and to prepare themselves as Latter-day Saints, to be effective parents and mates.
>
> To create a desire within them to be married in the temple of God, and give them the knowledge and equip them to be able to live a celestial marriage.
>
> To help students prepare for marriage and prepare to enter the temple.
>
> To provide instruction that will lead to proper courtship, temple marriages, and proper family living.
>
> To provide a setting in which each student may learn to appreciate the conept of temple marriage -- eternal family relationships, and his role in family, church, and community. These appreciations are to come from effective classwork and wholesome social setting and environment.

7. Counseling

One of man's fundamental needs is to be able to confide in someone he respects. In the minds of faculty members, this is a major objective of the Institute program. Some examples of faculty objectives are as follows:

representative examples of the objectives included in this category are as follows:

> The Institutes should think of themselves as centers of activity; social, recreational, etc. for Latter-day Saints students and their friends, where they can come together in group activities under Latter-day Saints sponsorship and standards.
>
> To provide a wholesome environment for the interaction of personalities, that they may mature in the social graces of life with proper friends and companions.
>
> To provide social experiences which will assist students in gaining confidence in themselves, and which will result in the development of character.
>
> Certainly an important objective is the bringing together of Latter-day Saints youth to associate with one another. This social objective is very important, especially in communities which are essentially non-Mormon.
>
> To provide a social outlet where college students can meet other people of their age and interests, and where social functions and relationships can be maintained on a high moral level.

5. Church Service

The Church of Jesus Christ of Latter-day Saints is considered a lay church. None of the local leaders are paid for their services. Rather, they are expected to donate time, talents, and money. Inasmuch as those engaged in church service are not trained specifically for that work, certain of the programs have been given or have assumed the responsibility to inspire and train the members for effective church service. The faculty members of the Institutes of Religion feel that one of their objectives is to assist in training people for church service. The following are examples:

> To imbue them with Christ's concept that real joy comes from serving others, and that "he that loses his life shall find it."
>
> To develop within each Latter-day Saints college student a desire and love for service to the Master and His Church.
>
> To better train and prepare students for more effective church service and missionary work.
>
> To prepare young men as missionaries to the world.

Provide Latter-day Saints college students with the opportunity of gaining insight into their personal problems and their possible solutions, by counseling with mature competent instructors.

Provide a source of position influence in counseling, consultation, etc., that will contribute to the student's efforts to solve his personal problems during his college experiences -- personal, social, religious, etc.

To provide them with opportunities to discuss their problems with trained counselors who have the same frame of reference and an Latter-day Saint background.

To provide a counseling service, and to help the individual help himself to resolve personal problems.

To help students understand the true meaning and purpose of life by counseling with them regarding their problems in college.

A STUDY OF
LITERATURE ON ROLE-PLAYING
WITH POSSIBLE APPLICATIONS
THE L.D.S. INSTITUTES OF RELIGION

An Abstract of

A Thesis

Presented to the

Department of Graduate Studies in Religious Instruction

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Religious Education

by

Victor Vernon Woolf

May, 1968

An Abstract of a Thesis

A STUDY OF LITERATURE ON ROLE-PLAYING

WITH POSSIBLE APPLICATION TO

THE L.D.S. INSTITUTES OF RELIGION.

The purpose of this study was to survey the recent literature available on role-playing with the object of illustrating how this particular teaching technique might be applied to help the Institute Instructors of the Church of Jesus Christ of Latter-day Saints better reach their stated objectives. Several studies on the effectiveness of the L.D.S. Institutes showed a need for greater emphasis on "action-oriented" teaching techniques. These studies suggested improvements in the areas of "effective communication, creative or expressive activity, and interpersonal activity." This study was delimited to the role-playing technique in order that a comprehensive and in-depth contribution could be made.

An extensive survey of literature on role-playing was made. Each article was read and annotated and classified on a literature review chart. The chart was constructed with twelve categories. The first five of these categories classified each article on role-playing for the convenience of the religious educator into the following areas: (I) studies in role-playing which related to a religious orientation most directly, (II) studies which related

role-playing to group teaching theory, (III) studies which gave examples of role-playing and show its applications to various settings, (IV) studies on more advanced or therapeutically specialized uses of role-playing, and (V) studies which evaluate role-playing. The last seven categories were the seven objectives of the LD.S. Institutes and were classified as follows: (1) religious education; (2) testimony; (3) personal living; (4) social living; (5) church service; (6) courtship, marriage, and family life; and (7) counseling. Each category was explained and criteria established for consistent classification. These categories were used to classify each writing and a brief statistical summary of weight of literature was included.

The history, philosophy, and concepts of role-playing were discussed from the industrial, psychological, and religious viewpoint as found in the literature. Some dynamic contributions were claimed in industry where leadership training courses have adapted role-playing as an effective technique for training managers. In the fields of psychology and psychiatry, where role-playing had its conception, the developments of sociodrama and psychodrama are used by every type of therapist because of the constructive contributions made by these techniques to personal adjustment. In the field of religious education, role-playing has been applied only recently, but has shown some remarkable and promising successes. The literature showed a lack of valid experimentation or reliable

measurements of effectiveness under controlled conditions. One other difficulty indicated in the literature was the lack of adequately trained personnel to handle role-playing effectively. Greater emphasis on measurement and training are suggested.

A major contribution of this study was the inclusion of a detailed practical chapter showing the applications of the role-playing technique in the religious educational setting. The need for creativity and spontaneity was discussed from a Latter-day Saint point of view. Role-playing was presented in a step-by-step sequence showing the details of the dynamics involved in successfully structured role-playing situations. Sample roles were presented which related directly to each objective of the L.D.S. Institutes. Recommendations were made for more study in the development of structured roles for the L.D.S. Institutes. It was suggested that a handbook be developed illustrating the role-playing technique and that regular courses of instruction be set up for Institute Instructors for training in this specific technique.

This abstract of a thesis by Victor Vernon Woolf is accepted in its present form by the Department of Graduate Studies of Religious Instruction of the Brigham Young University, as satisfying the thesis requirements for the degree of Master of Religious Education.

Date 21 February 1968

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